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Autobiography

of the late

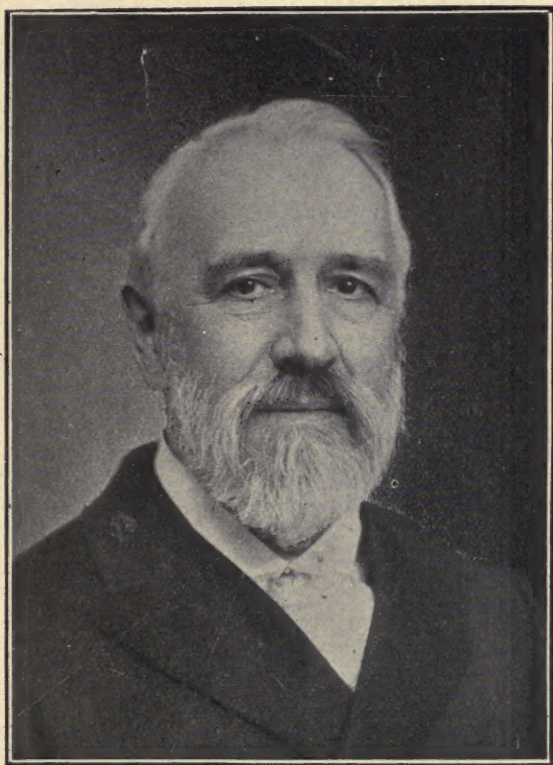
Rev. Nelson Burns, B.A.

A New Study of The Christ Life, etc.

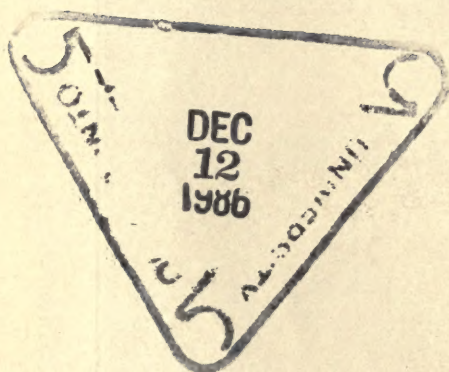


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The Late Rev. Nelson Burns, B. A.



INTRODUCTION

The following pamphlet is intended to meet the want of those, who, from time to time, ask for literature explaining the meaning of the gospel represented by the Christian Association.

As this gospel originated in modern time, in the life and experience of the late Rev. N. Burns, of Toronto, it is thought best to give his version of the gospel, and, as far as possible, in his own words. To this end it was decided to reproduce Mr. Burns' Autobiography so far as it was completed at the time of his death.

The present writer at one time seriously considered the advisability of trying to complete the story by means of a biographical sketch; but this idea was finally abandoned for reasons which seemed entirely sufficient; chief of which was the knowledge that Mr. Burns always strongly objected to one person trying to tell the experience of another. In harmony with this thought he deliberately destroyed all letters and correspondence, save those that were preserved in printed form in *The Expositor*, and elsewhere.

The main object of the Autobiography, of course, was to illustrate the practice of the gospel in actual life, and this is accomplished sufficiently, we think, to meet all practical needs.

"The New Study of The Christ Life" was issued in pamphlet form many years ago and will, we think, meet the need of those who wish to study the gospel from the standpoint of reason, theology and philosophy.


We advise all non-Church-goers to read the "New Study of the Christ-Life" first.

We have added a number of articles on various phases of the gospel, in the hope that they may prove interesting and helpful to honest seekers after truth.

All of the unsigned articles, or matter, were written by Mr. Burns.

A. TRUAX.

26 Homewood Ave., Toronto.



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MY AUTOBIOGRAPHY

SECTION I.

It has for some years been a growing thought that I should publish, in connected form, the salient points of my life's history. The following amongst other reasons have acted on me to this end. In the first place, I am fully aware that the members of the Association greatly desire such a publication, and, in the second place, I wish to write the history myself to guard as much as possible against inaccuracies. Again, I desire, to what extent I may, to take away any future wish or fancied need, on the part of others, to publish any of my writings not intended for the public.

I have decided opinions concerning the propriety of publishing private letters or conversations, seeing they were not intended for such use. And, besides, it is simply impossible for any others to reproduce correctly the circumstances which alone could interpret these utterances.

BIRTH AND PARENTAGE

I was born on the 22nd day of March, 1834, in the town of Niagara, now called Niagara-on-the-Lake. The house in which I first saw the light is still standing.

My father was born in the southern part of Ireland, and belonged, as far back as his genealogy can be traced, to the Anglo-Saxon, or Protestant, section of the people. He emigrated to Canada when a young man, and after living at several places finally settled in Niagara, and engaged in the boot-and-shoe business, afterwards adding tanning and currying thereto. He was a man of considerable enterprise and push, at one time having upwards of twenty employes, but the history of Niagara being that of a stagnant or retrograde town, his property was so depreciated as to nullify greatly his efforts as a business man.

He joined the Methodist Church when a young man and remained therein through his entire subsequent life; for many years he was recording steward on his circuit. His religion was of a very common-sense sort; whilst loyal to the Church and its doctrines, and the thought of questioning their truthfulness never crossed his mind. All the same, he was possessed of a great deal of native independence in thought, and breadth in his views. There was very little trace of asceticism in his religion, hence his influence amongst his employes and friends outside the Church as well as inside, was marked, as the following incident will illustrate. Many years after his death, happening to attend a class-meeting in the town of St. Catharines, the class-leader, a prominent business man of the town, recognized me, and then told us that he looked upon my father as his spiritual father in the gospel, stating

that he had learned his business under him, and that the effect of his consistent life upon him had been such that years after it led to his conversion, although at the time of his learning the business he was a wild, reckless young man. (My father died without knowing this history.) Such incidents could easily be multiplied from the records of his life, but this one I consider to be sufficient to give a clue to the influence which he exerted to the benefit of those with whom he came in contact.

My mother was a descendant of the Pennsylvania Dutch, and thus belonged to one of the families of the U. E. Loyalists. Her maiden name was Huff, and she was born in Bath. Her union with my father proved to be a happy one, and I fail to recall one instance of want of harmony between them.

Our family comprised six boys and one girl of whom I was the second eldest. I was considered the most delicate child, and ran the gauntlet of all infantile diseases with apparently greater risks than ordinary, being twice virtually given up by a physician to die. I also had more than the usual hairbreadth escapes from fatal accidents. During the Rebellion of '37 I had the narrowest escape from death. My father was required to patrol between Niagara and Queenston, and carried with him a large horse pistol, which he carelessly left on a table after returning home one Saturday night. My brother had learned how to "cock and snap" the pistol, and next morning ere our parents had arisen, he proceeded to show me how to do it, and in so doing aimed the pistol directly at my breast at the distance of only a foot or two. Fortunately, however, the lock did not work smoothly, and so he failed to discharge the weapon at once; but a few moments after, when resting its muzzle on the floor, the weapon exploded. Few would have predicted during my early life, that I would live to the age of 68.

My parents took great pains to have their children well educated; hence I had all the advantages which the town of Niagara afforded, attending private, common and high schools up to a ripe age. I spent four years learning and working at my father's business, including shoemaking, tanning and currying, and trunk manufacturing. During the last year and a half I employed the evenings in studying for a scholarship at the Provincial University, which, having secured, I spent the four following years at college. During my university course, I carried off four additional scholarships, a mathematical prize and a gold medal in the science department.

Immediately after graduation I took the headmastership of the high school at Welland, where I remained about one year and a half. From Welland I removed to St. Thomas, having received the position of principal of the high school there. Here I remained three years and from this place graduated into the Methodist ministry.

RELIGIOUS TENDENCIES

My recollections of early life from the religious standpoint are that I was unusually serious, and sensitive to spiritual influences. The teachings concerning future punishment took great hold of my imagination, and frequently I have wakened in great fright from dreams in which I imagined I was being consigned to hell. This fear, and the hope of heaven, contin-

uously acting upon me, caused me to put forth efforts to secure conversion. Once, when about the age of ten, I resolved that I would make a commencement, and retired to a dark room one Sunday evening after service to pray. Of course I had been taught to say my prayers morning and evening, and did so without exception. Indeed, so punctilious was I that on the few occasions when I retired without reciting them, through forgetfulness, I forced myself to rise again and complete the task. This time, however, I resolved to pray—that is, to speak to God face to face. I well recall my sensation of fear and dread when, in loneliness and darkness, I made my first effort; but the sensation of loneliness and vacuity seemed to press upon me, and with something bordering on fright, I rose and left the room. It chanced, however, that I made some noises in the dark, which awakened the suspicions of my father, who, forthwith, enquired the cause. I declined to tell, my fear of exposure being very great; but, as my parent's suspicions were thoroughly aroused, he insisted upon my telling. As I knew he would enforce his commands with pains and penalties, I had the common-sense and wisdom to comply, without physical punishment; but so great was my chagrin, and so great was the shock to my sensitive nature that I vowed to myself that I would never be caught at such work again. Now, my father would have given his right hand rather than have hindered such efforts on my part, hence I can only account for the incident in the fact that no advancement can be made spiritually “on the sly.”

SENSITIVENESS

I seemed to have inherited an unusual amount of sensitiveness. I shrank from publicity of every kind; and much as I dreaded the punishment of the lost, and much as I desired the felicities of heaven, I am satisfied that I never could have overcome my fears of publicity sufficiently to have gone through the regulation method of securing conversion which was rife in those days, viz.: going forward publicly to the altar of prayer. Hence, as if to meet my special need, two years after this date a special prayer-meeting seemed to have been started for my particular benefit. During the pastorate of the late Dr. E. B. Harper, a distinct revival amongst the young people of the Sabbath-school had started. My eldest brother came under its influence, as also a young man who was learning the business with my father; and we three, happening to be together on a Sunday afternoon, one of them proposed prayer. I yielded and knelt with them. The young man led in prayer, which seemed all right and proper to me, as he was considerably older and had designs on the ministry; but when afterwards my brother led in prayer I was very greatly surprised, as I had not heard or known of his starting in a religious life; it so took me by surprise that it and all the other influences acting upon me caused me at once to commence to pray for myself, and when they arose I still remained kneeling. However, once started, this time I seemed determined to make a business of it, for I had not been seeking for many hours when I obtained distinct conversion, accompanied with what was then called “the witness of the Spirit,” and immediately entered upon a religious life which has not ceased to the present day.

I forced myself at once to tell publicly my experiences; and, although it required many battles on my part, I never permitted my extreme sensitiveness to stand in the way of duty. I look back from the present day and realize that the spiritual element (the witness of the Spirit) was to me the one absorbing thought connected with those experiences. My intercourse with God was very constant, very simple and of a matter-of-course nature, and never once can I recall the time during all those years that I would claim to myself a religious life when this spiritual element was absent, when I could not realize that God himself spoke and smiled approval on me. This I look upon as a very important fact in my history, for however frequent were my lapses, and necessarily because of my teaching they were many, I always look upon myself as a backslider in heart, until confession and full reconciliation to the heavenly parent was secured.

Of course I attended class and prayer-meetings, and all the other means of grace, faithfully and constantly. I entered heartily into the work of helping others, threw myself into the passing revival with enthusiasm, whilst the little prayer-meeting in our study, where I first commenced my religious life, grew in importance, until a considerable number were in attendance every Sabbath afternoon. We furnished also a band of enthusiastic workers in distributing tracts and opening up a Sabbath-school in the suburbs of Niagara, where a number of colored people lived.

THE HIGHER LIFE

When about the age of fourteen I came across "Faith and Its Effects," a book published by the late Mrs. Palmer, of New York. Those familiar with that publication will remember that its chief burden was the "blessing of holiness," as it was called, in harmony with the teaching of John Wesley. I read it with great appreciation, and, according to my practical nature, at once essayed to seek and obtain the experience. I was successful, following closely the directions of the writer, and secured what I considered was that blessing. As the writer conditioned the preservation of that experience on public testimony concerning it, I carried out instructions and astonished my Church by publicly claiming to have obtained the blessing of entire sanctification. I look back to that time and fancy the commotion in the minds of the Church members over the event. The preacher professed to be seeking this blessing, the class leaders and prayer leaders talked about it and professed to be seeking it, and its absence or felt want was a general part of class-meeting testimony; but here was the youngest member of the Church boldly claiming to have obtained what all the rest were publicly seeking and had been for many years! Nothing was said in reply, either publicly or privately, to myself. I presume that what to do with this unruly member must have flitted across the minds of the officials. However, as to their private thoughts I know nothing. I realized that I spoke to an audience that was not appreciative, and yet I kept up my testimony for some length of time with no change in surrounding circumstances. Gradually, however, these surroundings told upon me and I deliberately concluded that it was impossible for me to retain the experience under such unfavorable con-

ditions, and so ceased to give my testimony and, of course, to retain the experience.

CALL TO THE MINISTRY

From the first of my religious life I seemed to have a strong general conviction that I would be called to the ministry. This conviction, however, was confined to myself. No one seemed to think that I had the qualities which would induce the Church to call me to the front in religious work. Nevertheless this conviction always remained with me and had to be accepted as correct when in the private closet of prayer. In short it prevented all religious improvement if it was not accepted.

COLLEGE LIFE

A few years after this, whilst attending Genesee College, an institution of learning situated a few miles from the city of Rochester, I came in contact, among some of the students, with a high type of religious life, and, presuming that the circumstances were more favorable, I again sought and obtained the blessing of holiness, believing I could live it out under such changed and apparently more favorable auspices; so I once more testified to the possession of this experience. However, I was met with the same lack of interest on the part of my hearers, and yet in loneliness I went on with my testimony to the end of my stay amongst them. I presumed that many had an experience similar to my own, but failed to give the same definiteness to their mention of it. However, from the vantage ground of later years, I came to the conclusion that they too, like the membership of Niagara church, had failed to secure a definite, Methodist experience on this subject. When I returned home I adopted my former role, and ceased to give attention to the subject in public.

PUZZLES

The puzzles which came to me in connection with this matter I brooded over in secret, never mentioning them to anyone for many years. Some of these puzzles were as follows: Why should good and pious people fail to secure an experience which the Church declared to be within the reach of all: in fact, could be obtained any time by faith? Once, I remember, not long after this date, a minister, the Rev. John Hunt, in preparing for special services, held what is called an "enquiry meeting." During this service he questioned every member of the church as to their past and present religious experiences. Amongst others, the question was asked as to their relationship to the blessing of holiness, asking each in turn if they had ever experienced the blessing, or did now. I remember that all had to answer in the negative, one member of the church stating that he once obtained the experience when on a bed of sickness and expected to die, but had not retained it.

Another puzzle was the persistency with which the subject was introduced into the pulpit, into the class-meetings and prayer-meetings. Many scores, yes hundreds of earnest prayers I listened to, the burden of which was the securing of this Methodistically-taught experience. How persons

of sense and ability, as many of them were, could go on in apparent earnestness, asking and petitioning for what could be so easily obtained, was a matter I could not fathom! I recall the fact that when such prayers were uttered in my presence they filled me with a species of indignation and annoyance and my "Amen" to them was justly withheld. Of course, I need not add that when I went out into the larger world I found this same attitude to the experience universal in the Methodist Church, and to this day it exists; but I consider it a great advantage to myself that I did not enter into, as a practice, this almost universal inconsequential petitioning. I neither prayed for the experience during these years, nor united with others in such petition, for I still retained the conviction that if I seriously sought I could obtain it at any time. My convictions concerning the whole matter were clear and sharply defined. Nevertheless, in spite of these puzzling thoughts, my religious life was sincere, and, on the whole, a happy one.

SABBATH SCHOOL LIFE

In the Sabbath-school I was early appointed teacher, and taught with earnestness and conviction; and in after years was gratified by the knowledge that many of my scholars became the subjects of conversion. I taught successfully all the classes, and filled all the offices but that of secretary.

COURAGE OF CONVICTIONS.

Although, as above remarked, excessively shy and sensitive, yet, my convictions being strong, where a sense of duty impelled I conquered my sensitive nature and did the work on hand. The following incident will illustrate this somewhat. We had a flourishing Mechanics' Institute in our town, and the leading man, in fact the librarian, professed to be an infidel; once he managed to make an attack upon my religion. Exactly how it was brought about I cannot distinctly remember; it was not after an acrimonious or ungentlemanly manner, for he and I were good friends—that is, considering the disparity in our years, he being a middle-aged man and I in my 'teens. However, I repelled the attack, and it ended in a distinct religious controversy between us, and indeed became somewhat general after a time, as one after another of the townspeople gathered in the library. I took my stand on experimental religion, to wit, the experience of conversion, including the witness of the Spirit, as the real proof of Christianity; backing it by my own personal testimony. The controversy grew warm, he seeming at first to have greatly the advantage. I noticed, however, that his forte was what is called the Socratic method—that is, plying an antagonist with questions, following one question in such quick succession with another as to require an opponent to be all the time answering and explaining. Suddenly I answered his questions briefly, and before he had time to ask another, plied him with one of my own. I took care to have another question ready every time he had finished his reply, and so came off victorious, crowding him into a corner where he ceased to be a gentleman, and began to curse and swear at religious matters. I mention this incident more as a proof of the fact that my religious convictions would ever supersede my fears and sensitiveness when occasion required.

UNIVERSITY LIFE

At the age of twenty I secured a scholarship at the Provincial University, as before stated, and entered upon my college career. I commenced with a good Methodist testimony, and whilst not absolutely backsliding therefrom, at the end of my college course of four years I had naturally cooled off to a great extent. I could easily enlarge in every direction as to my history during these years, but deem it best to confine myself almost exclusively to my religious history.

I enjoyed myself well as a student, and, whilst not conspicuous for scholarship according to my own thoughts, seemed to stand well in the estimation of my teachers. This was evinced, greatly to my surprise, when, at the close of my fourth year, I was selected to carry the mace before the chancellor, and sit at his right hand during the convocation, an honor accorded to the party who, in the estimation of the Faculty, was considered the best student of the year.

In harmony with this I was called upon by Dr. McCaul, the president of the University, to reply to the toast to the honor men of the University, at the annual dinner. Hence it is evident that my career as a student, on the whole, was satisfactory.

I attended the services of my church with tolerable regularity, occasionally teaching classes in the Sabbath schools of the city. And yet at the close of my college life I was conscious that I had cooled off somewhat in my religious fervor.

TEACHING LIFE

Immediately after my graduation I commenced to teach the High School in Welland, being attracted thither chiefly by the fact that my eldest brother was practising medicine in that town.

Here I found the Methodist church in a very dead, unprogressive state, with a membership of very questionable character. Of course I hesitated to identify myself closely with it, but I soon met with a history that changed this.

With my first earned money I purchased a horse, and after using him but a few times he was suddenly killed. At once this seemed to me a serious call to consider carefully the present situation, especially as it affected my religious life. I had a suspicion that this apparent accident was brought about by God himself, and unless attended to in a way to please him, would be followed by many another; hence I considered it the part of wisdom to face the Master himself over the business. In doing so the almost forgotten conditions of being called to the ministry vividly presented themselves to me. I became convinced that unless an affirmative answer was forthcoming I would enter upon an era of discipline. So, in harmony with the former incident mentioned concerning my first prayer, I considered that it was the part of wisdom to yield unconditionally at once. This I did, and now I felt it obligatory upon me to commence Christian work of some kind. I noticed that there was no Sabbath-school attached to the Church at Welland, and resolved that I would start one; and did so with much benefit to myself, whatever were the results to others.

From Welland I moved to St. Thomas, and still retained the conviction that my work lay in the ministry; but the fact that no one in the church seemed to suspect that such was my destination, that no encouragement whatsoever was ever given me to do so—indeed, that many a hint fell under my notice as to my lack of ability for such a life—all these things, it will be easily understood, made my path in this direction somewhat thorny. These experiences eventuated in my playing fast and loose with the subject in my own mind. Whilst never giving up the conviction, I hesitated through years in meeting the issue squarely; and, as teaching a high school did not make it necessary to face the question one way or another, I continued to teach for upwards of four years. Indeed, I did make one effort to decide against the ministry by sending my name to the Law Society with the ostensible purpose of studying and practising law; but when it came to the matter of attending the examination, my courage failed me, as I was perfectly aware that such a course would only be courting disaster.

As to teaching, I was convinced that it was not my life-work. I was conscious of certain defects which precluded the possibility of my being a successful, popular teacher, and never seriously entertained the thought of its being my permanent occupation.

All these forces acting upon me, and the call being a clamorous one to select my life-work, for obvious reasons, I finally yielded the point and proclaimed my intention of entering the ministry. But even then I received small encouragement from either pastor or people; so I had to forge my way to the front, unbacked by any, the sole, compelling force being my conscientious convictions, my full belief that God called me to such a life, and a feeling of certainty that any other life attempted would be a miserable failure.

SECTION II.

I think it right now to return to my youthful days; indeed, to return again and again to take up different sections of my life, as they have a bearing on my history, and, indirectly, on the gospel which I represent.

GENERAL HEALTH

Take the matter of health. As before intimated, my health as a child was the poorest. My infantile sickness culminated in a lengthened attack of ague, after which my health decidedly improved. Indeed, I ceased to be among the ranks of the delicate and sickly, and became, comparatively speaking, a healthy boy, although subject to attacks of severe headache of a pronounced character. During my college course I took up, as a side issue, the study of medicine, and at once my attention was arrested by its great practical importance. I put myself under the laws of health, as then known, carefully and exhaustively. As a consequence, these bilious attacks became a thing of the past, and I enjoyed uniform health for many years.

When teaching in St. Thomas I narrowly escaped a consumptive's death. As I look back to that history I believe the disease had fastened itself

thoroughly upon my system; indeed the symptoms finally awakened my serious concern and prompted me to take drastic measures against its ravages. A series of providences made me familiar with what I have ever since considered the best method of fighting successfully that dread disease. It was a course of gymnastics and voice culture, to which I devoted myself in my spare moments with assiduity, and speedily secured decided success; hence it was quickly eliminated from my system. This experience took place before the knowledge was obtained, through the death of two of my brothers, that consumption was, to all appearances, an inherited tendency in the family. These habits of exercise, added to my former acquired habits of regularity, secured for me uniform health up to the ripe age of sixty.

This history is also mentioned because of its bearing on my after life, and from the standpoint of the present I have yet to discover a more common-sense or useful set of laws of health; also, through all these years I was an earnest propagator of these views and practices, and secured their adoption by very many to their recognized advantage.

As to my qualities of mind: I was generally considered a fair scholar—a good average. A closer dissection shows that my chief ability lay in following and remembering connected thought; I also possessed considerable reasoning power, and ability in using incidental illustration. Here my memory served me well; but when it came to bald facts, whether in names, numbers or spelling, my memory was faulty indeed, so much so that I suffered very much in my mind because of inability to retain in memory such facts, particularly in the matter of orthography. This quality of mind, in connection with my extremely sensitive nature, caused me to avoid all such work as would expose me to the criticism of others, even during my college life. Had my teachers given their efforts rather to my eye than to my memory, in the study of orthography, it would have saved me much distress of mind. It was not till late in life that I had the courage to look into and size up the whole subject, when I discovered that this inability to retain in my memory isolated facts was a real quality of my make-up, and as such to be recognized without disturbing thought. At the present time I recognize the fact of inability to depend upon my own memory with reference to isolated facts, and hence utilize freely the assistance of others. During my teaching days I discovered that scholars having a similar memory with myself could largely overcome the inconvenience by spending considerable time in copying ordinary English, by which means spelling is taught through educating the eye, and habit. However, more attention is turned to this matter in modern teaching than was formerly, to the general advantage of pupils. My opinion is that a general sizing up of a scholar's abilities would often enable him to overcome extreme sensitiveness concerning this matter, by placing one quality of mind over against another. I allude to this matter chiefly in the interests of those who have trouble concerning poor orthography, because of what I suffered.

As to oratory, I gave little promise of ability in that direction, and hence was never called upon by others to take prominence in public speaking, even in reciting. As I grew up and retained the conviction that one day I would be called to the ministry, I naturally took advantage of all opportunities to

practise speaking, whether in recitation classes or in debating societies. At the University of Toronto, I first suggested the establishment of a literary and debating society, and flung myself into it with enthusiasm. I also united with a debating club in the city, outside the college. I practised extemporaneous speaking entirely, my object being to overcome fear of an audience and be able to speak freely in public. However, my success, judging from the opinions of others was very ordinary. Seldom was I chosen by vote to take part in a formal public debate.

PSYCHOLOGY.

The subject of psychology engaged my early attention on this wise: A cousin of my mother, a Methodist minister, visiting our home, introduced the subject, and illustrated it by putting a sewing girl, who lived in the family at the time, into the mesmeric state. From him we learned to imitate; and so it became a common practice for my brother and myself to put the young lady into this psychological state. Hence I had ample opportunity to investigate the whole subject of psychology under these conditions; also the form of psychology called biology came under my notice through one of my brothers, who was a capital medium in biologizing his young companions. I considered that the first-mentioned subject that we operated on was a first-class medium; hence I had an opportunity of witnessing the phenomena of psychology under very favorable circumstances. Also what is called spiritualism, as one of the varieties of psychology, was not absent from these phenomena. I need not go into the details of the wonders which we witnessed in connection with these experiments; suffice to say that they were quite up to the best at that date.

I may state, too, that I formed then an opinion concerning the explanation of these astonishing facts, or phenomena, which I have never been called upon to criticize or change; indeed, which harmonizes to-day with the most advanced scientific thought connected with the subject, to wit: that all these phenomena are connected with, and centered in, the mediums operating or operated on. In short, that they are simply additional powers possessed by them in quantities above the average. They were as much a part of the mediums themselves as the power to contract the muscles or to taste food. Hence, as I was fettered by no superstitious notions concerning the teachings of spiritualism, I enjoyed the seances at that time very greatly. Whilst wondering at many of the phenomena, the amusement connected with them all captured me, and I pursued them with ardor until the young lady began to complain of increased nervousness and refused longer to be operated on. I look back upon the whole episode as of great advantage to myself in my life-work.

BUSINESS

In business life the thought of selling and buying was exceedingly disagreeable; hence I never had any desires in that direction; so during the four years I spent in business life, I devoted my attention entirely to manufacturing, and could have taken up such a life with pleasure, and, I believe, with success, as I displayed considerable ingenuity in all matters to which

I turned my attention, learning quickly and developing a tendency to improve upon old methods.

When I turned finally away from business my hope was to engage in the profession of law, and I believe that that would have been my destination had not my conscientious convictions concerning the ministry interfered. I also have a strong belief that I would have made a fair success in that profession. Twice I sent my name to the Law Society, intending to pass the entrance examinations, but twice was prevented by my religious convictions.

HOME TRAINING

A few words concerning my home training will not be out of place: It was of the thorough kind, in many directions. I was brought up to work, and early in life was required to do my part in home labors, giving much of my time to working the two acre plot upon which our residence was situated. So my habit of life became that of a worker, greatly to my advantage. One method of training my character I look back to with special satisfaction. It was in the matter of honesty and truthfulness. The first offences in these directions were severely punished by my parents, but after the punishment their entire confidence was given to me. Never was I able to detect any after-suspensions on their part. With implicit confidence they trusted to my honesty and truthfulness. These two qualities on their part secured in the whole family desired results, and I am inclined to think wherever practised with the same justness and thoroughness will always secure like results. As a parent I obtained further evidence of this by imitating closely the example of my parents.

CHAIRMANSHIP

As I look back in my life to enumerate the different qualities of mind which showed themselves during my history, I note the many times that I was called on to act as chairman in gatherings of various kinds, not that I recognized in myself such a quality, but that others seemed instinctively to do so, and even, I fancy, to their own surprise and against their own desires. If I interpret aright the minds of those so choosing, it seemed as though it was with a kind of protest on their part, and simply because there was no one available that filled the bill better.

The first instance of this kind that I recall was during a debate amongst the students of the High School. One of the usual debating squabbles had taken place, threatening to break up the meeting. I was one of the youngest of the students, and one of the oldest was the leader in the fracas. When it appeared that no reconciliation could be made between the opposing parties, I was suddenly asked to take the chair. This I did, when immediately I called down the leading obstructionist, a young man almost twice my age and size. I noticed a slight hesitation on his part, but he yielded and the meeting went on, saved by such prompt action. The incident was a trifling one and yet is significant. Had it been a call to act as secretary or as speaker, I certainly would have declined, or, at least, made many excuses; but that particular work seemed so congenial that I distinctly remember I

at once accepted the position and acted promptly and thoroughly. All my sensitiveness and shrinking qualities seemed to be at once in the background, and this quality, being appealed to, responded readily, promptly and successfully.

I do not deem it proper to refer to all the incidents in my life of a somewhat similar nature, suffice it to say that, as I look back, I had more than an ordinary share of such appointments and ever acted in a similar manner, never stopping to analyze the nature of my impulses. Hence I argue that this quality was an innate one, and readily responded to any call because of such conscious fitness for it.

When a branch of the Y. M. C. A. was started during my teaching days at St. Thomas I was selected president of the association; when a gymnasium was gotten up it seemed a natural thing that I should be selected as president.

ENTERPRISE

Another feature of my early life was that of enterprise. I must have had a distinct gift in this direction, for, as I recall those years, I realize that they were filled with acts which indicated a more than usual tendency to enterprise. I can recall that in my very early years I was engaged in childish sport of an unusual character; for instance, we had theatricals of a very modest, unpretentious character; still they exhibited enterprise.

We had also our picnics, which were of unusual character for small children, and in our nutting expeditions we excelled in enterprise. It was my lot generally to climb the trees, and with the use of a long pole I could trim them down pretty clean, whilst my mates gathered them up and brought them home by the load, as we had the use of a horse very early in life.

When attending the High School, which I did when quite young, we, that is, my eldest brother and I, entertained large projects, amongst others the manufacture of an electrical apparatus, the manufacture of a nitrate of silver for torpedoes, and even attempted the manufacture of gunpowder. In this last mentioned matter we were somewhat staggered when we found it required to be pounded in a mortar for twenty-four hours; however, we resolutely began, but only succeeded in getting half way through the appointed task when we used the mixture for fireworks.

When engaged in my father's business I recall several circumstances of the kind: such as introducing steel shanks into men's boots and imitating sewed shoes by the use of pegs. I allude to this characteristic, seeing it has a bearing on my after-life, as will appear later.

SECTION III.

ENTRANCE INTO THE MINISTRY

Having now given as careful an account of my life up to my entrance into the ministry as I deemed best, I turn my attentions to this momentous fact in my history. My decision to become a Methodist minister was formed very deliberately. Amongst other things I wrote a carefully worded letter

to the late Rev. Dr. E. B. Harper, who rightly claimed me as his spiritual child in the gospel, stating the facts of the case as impartially as my ability would allow. In it I remember stating not only my convictions concerning the matter, but also what were my abilities, telling him how I had seized every opportunity whilst at college to engage in public speaking, and had noted carefully the unbiased opinions of my fellow-students, and that I had reason to conclude that their opinion was that my abilities were simply of the average kind. In his reply to my letter he took the stand clearly and decidedly that I should follow my convictions, that I had in me ability sufficient for such a life, and warmly seconded me in my expressed determination. Accordingly I announced my intention to the minister in charge, the Rev. Francis Berry, and the leading officials of the St. Thomas congregation, but as intimated above, there was little enthusiasm, or even desire, manifested on their part that I should carry out my determination. However my name was put upon the plan as a local preacher, and I forthwith prepared for my first sermon. This was preached in the small village of Sparta, but I do not recall the experience with much comfort. Pursuant to my desire to become an extemporaneous preacher, I faced the audience with nothing but a text and a few thoughts thrown together in my mind. Of course these thoughts soon left me, and after beating around for the regulation time, saying what, of course, I cannot remember, I sat down with unenviable feelings, realizing that I had made a decided failure. But at the next appointment I did much better, and was somewhat encouraged. After this I preached several times at country appointments. When the time came to send in my name as a candidate for the ministry, I was required to preach before the quarterly board, which I did, still without previous preparation of a written character. My sermon put the quarterly board in the awkward position of not being able to recommend me cordially, and yet not having sufficient excuse to reject; hence my name was carried forward to Conference. I was accepted at the Conference, and my name put down with the Rev. Michael Fawcett, on the St. George Circuit.

INTERRUPTION

But now a strange history took place. My father having died a few months previously, a peculiar misunderstanding arose between my brothers and the then resident minister, which eventuated in his citing them to a church trial. I was aware that he was acted on by second-hand reports, which had no foundation whatsoever in fact, and as the head of the family I felt called upon to look into the matter. On advice I anticipated his action, and cited him to trial before the St. Catharines district meeting, which was then in session. The trial had a peculiar ending; the minister was in a sense exonerated, but was requested by the chairman to drop all proceedings in the matter. This, however, he failed to do, bringing on the trial immediately and expelling them from membership. It was then that I felt it my clear duty to withdraw my name from the ministry, in order to go to Niagara and give my undivided attention to this matter. Of course I never expected again to apply for a position in the Methodist ministry; indeed my hopes were that this matter had providentially settled the

whole subject of my reputed call to the ministry, and that henceforth I could pursue whatever life I chose without let or hindrance from that quarter. I was able to attend to these church matters successfully. The chairman of the district, coming to Niagara and entertaining my appeal against the former verdict, reinstated my brothers into the church and adjusted matters most satisfactorily to me in every direction.

I spent some six months in Niagara with my brothers and sister, intending at the first opening to either take another school, or make some effort towards law. But before I had taken a step in either direction I received a letter from the Rev. Michael Fawcett, requesting me to fill the place of a young minister on the Smithville circuit. Now again the whole matter came up for consideration, and another decision, for I was informed in the letter requesting me to take this appointment, that the whole year would count in my probationary course.

SPIRITUAL EXPERIENCES

But here I return to dwell more minutely on my previous spiritual history, seeing it is the all important matter which led up to my entering the ministry. Perhaps I can better bring out the salient points of this history by relating the following incidents:

When I received the appointment to the St. Thomas High School I considered myself very fortunate, as there were nearly half a hundred applicants. As I was a perfect stranger to all, I won the position through the success which connected itself with my university course. Indeed, every way considered, it was a fortunate appointment. I started with much enthusiasm to make the school an improvement on what I found it. Amongst other things, I resolved to have no public examination till the end of the year, when I could show in object-lesson form the labors of the entire twelve months. In this matter I made what might be called a decided mistake. I did not take into account the natural impatience of the parents and trustees. When I observed how impatient they were, I concluded to compromise and have a quasi-examination at the end of nine months. This I gave out would be simply a specimen of a day's work in the school, and was not to be looked upon as a full-fledged examination. The mistake I made was in imagining that the public would enter into my thought readily and completely, and suspend judgment until the end of the year. I may here remark that I had a very slight experience in these matters, having taught but a year and a half at Welland and had no coaching from more experienced teachers. I was thrown back entirely upon my own resources, and, as I was somewhat simple-minded and ingenuous. I took it for granted that people would look at the matter through my spectacles and not through their own. Hence I held the short examination and closed the school for the Christmas holidays, with no apprehension as to the immediate results. But, as might be expected, both trustees and parents concluded that the examination was a full test of progress in the school, and judgment went against me in their minds.

Meantime I was enjoying myself visiting friends in Niagara, with no fears about the future. Imagine my surprise and consternation, then, when

a letter was handed me whilst attending a small party of young friends, which informed me that the trustees had concluded to change teachers at the close of my year. As might be expected, I did not enjoy greatly the remaining festivities of that evening; however, by a great effort of will-power I managed to weather it out, and returned home, very heavy hearted—indeed, pretty thoroughly crushed. I felt the important nature of the crisis on me: that failure at this school would bar the way greatly to the securing of another. My little all was at stake, and I felt that there were weeks and months of distress of mind and disappointment ahead. Suddenly, whilst these feelings were swaying me, the thought that I was a Christian came to me and demanded attention. I said to myself somewhat after this sort: "Now, Nelson, you profess to be a Christian, you have done nothing wrong; you have done your part as well as you knew how, and yet you are overtaken with this misfortune. Several days of your visit are still before you: your friends expect to enjoy your company, and have a right to it, but under these circumstances they cannot; your spirits being so thoroughly crushed you will be unable to minister to their pleasure. Now what is your religion worth if it won't bring some practical assistance at this trying hour?" As soon as I got alone I knelt down and asked God in simple language to prove to me the value of religion by taking from me this heavy load on my spirits, and enabling me to afford my friends the pleasure which they anticipated from my visit; implying in my mind, if I didn't say it, that I would certainly judge the value of my Christianity by the results now to be witnessed. Well, as a matter of history, I rose from my knees light-hearted and restful. I said nothing of these experiences to any of my friends, but knew, as day succeeded day that none of them could suspect, even, that there had been or were going on such experiences. I enjoyed my visit thoroughly, and so my friends had no reason to complain, for, indeed, I did not shorten the visit one day because of these, to me, grave matters.

On my return to St. Thomas I had a frank talk with Judge Hughes, the chairman of the board of trustees, in which I tried to explain to him the whole matter, and requested suspension of judgment on the part of the trustees until the close of the year; stating that I had found the school in a very backward condition, and had laid my plans for the entire year in order to secure the result I aimed at, requesting most particularly not to be judged by the previous examination, but by the one which would follow the close of my year. He expressed himself as impressed by my statements, and believed that I would have a fair, impartial trial. However, as no action was taken by the board, the resolution against me still held good, and was like the sword of Damocles suspended over my head during the following three months. Under ordinary circumstances it will readily be admitted that my situation was anything but a pleasant one, and yet I have to relate that the answer to my prayer obtained in Niagara held good during these months. I was conscious of no depression of spirits; I did my work thoroughly; a number of providences seemed to help on matters, and at the close of the year I held what was pronounced unanimously to be the most satisfactory exam-

ination of the school up to date. Hence my position as continued head master was assured.

Another experience of a somewhat different character is the following: During my second year at St. Thomas the question of fasting came up for consideration. I cannot recall the circumstances which brought me face to face with this question, but that it came up and called for practical consideration I well remember. I sat down to the examination in order to find out what there was in it for myself; for my conscience was troubled and I knew would not abate aught of this trouble unless I came to some satisfactory conclusion as to practice concerning the whole matter. I searched the Scriptures and Methodist teaching to get at the principle of the matter, and the first conclusion I arrived at was that fasting as a rule or habit was not recommended. Then I noticed that when Jesus chose his twelve disciples he spent the night before in prayer and fasting, as if for preparation for that important work; also, that the apostles used fasting when about to enter upon some important work such as setting apart Barnabas and Saul for special work. I also fancied I read this thought into Wesley's appointment of Fridays before quarterly meetings as fast days, as if it was to be connected with preparation for special work. So the second conclusion that I arrived at was that I was called on to observe this Friday as a fast day. But inasmuch as my school held during that day I substituted Saturday, as in no way violating the principle at stake, but indeed serving it, as I then could give the whole of the morning to prayer and fasting, which I did. During the morning I took a long walk into the country, visiting some neighboring woods, and spent much of my time in meditation and prayer. As I rose from my knees at one time suddenly there came to my spirits a flood of joy that was beyond the powers of description to fully express it. I know not how long I stood entranced, breathing out, and in real solid happiness beyond any former experience, but it must have been for some considerable time. Whilst enjoying this beatific sensation, suddenly the thought came to me, like a worded thought in my inner consciousness, "Now you will tell this experience at the love-feast to-morrow." when immediately the whole faded away and was replaced by a decided depression of spirits. I remember using some petulant language then, to the effect that God was so quick in taking away the joy and substituting sorrow of spirit as to hardly have given me a chance to decide; and yet I was conscious all the time that the probabilities were that I would have decided against obedience. At all events my sensitive spirit and fear of publicity came immediately to the front to fight against the carrying out of such a thought. So I left those woods a heavy-hearted man, with mixed feelings surging in my mind, wishing I had said "Yes," and yet believing I could not; suspecting that such experiences could not exist without being backed up by willingness to make them public, and yet wishing to retain them without paying the price of publicity. My final sensations were of the nature of remorse, similar in kind, though greater in degree, than the experience which I have already related in connection with my first effort at prayer; and yet I carried out the thought of publicity and related the experience on the following Sunday, but without unction, in simple desperation,

yielding to the fear lest I would be punished if I did not do so. However, in reviewing the incident as I have told it, I am conscious that I have allowed the mature consideration and understanding of the whole matter which has come to me of late, to unconsciously weave itself into the narration; hence it will be understood that I was vastly more perplexed in the immediate years succeeding concerning the whole matter than the telling of the whole story would imply. Indeed, it was a part of my holy of holies, and shrouded with mysteries. Nevertheless it helps to explain, better than words, my general attitude during these years to spiritual things. Indeed real spirituality was the groundwork of my life, and actually did control everything, although there were intervals when it seemed in part to be lost sight of. The study of these and similar incidents is necessary to understand my final action of entering the ministry, and to trace out the real current of my life's history.

ENTERING THE MINISTRY

I return to the call to accept work as a preacher on the Smithville circuit. The letter received from Mr. Fawcett reopened the whole question concerning my call to the ministry, which question I had fondly hoped had been settled finally at the previous conference. I tried to believe that Providence had clearly spoken by my call to withdraw my name in order to attend to the affairs of my brothers at Niagara; but now, in spite of my efforts to believe this fact, I found myself unable to do so. There was before me the clear call to take up circuit work; the fact that if I did so it would count for a full year—indeed, that all obstructions were taken away, and if I did not it would be a deliberate case of refusal on my part, and that against my life-long convictions. Of course it was necessary for me to go, or to give up all pretensions to a religious life. The timeliness, too, of this call was very marked: one of my brothers had recently died; I had settled his affairs satisfactorily, and now there was no further need for my remaining longer in Niagara. Indeed, the call to go to Smithville met me during the fortnight of suspense. Had it come earlier, I could not have entertained it; had it come but a few days later, I would, in all likelihood, have committed myself in such a way as to have precluded the possibility of acceptance. So much did this history strike me that I could not leave out the distinct management of God himself. So to Smithville I went, resolving to give myself the benefit of what of trial the remainder of the year could afford, expecting the question of my continuance in the ministry would stand or fall by the history of those months.

I found myself pitted against the best preacher in the district, the late Rev. J. E. Betts; moreover, I learned afterwards that I was called to face one of the most critical congregations in the connexion, that at Smithville, containing as it did, a number of local preachers and officials, some of them men of parts and ability to judge. My history there was somewhat peculiar: I still was possessed with the thought that I must be an extemporaneous speaker, and forthwith launched forth. Well, I made sorry work of it for some weeks. I had with me but two or three sketches of sermons, one only

partly blocked out; of course for a bashful young man thus meagrely furnished to stand before critical audiences was to invite failure. I was conscious of a very great desire to help people spiritually; but I soon seemed to find myself muffled and straitened in every direction, with nothing with me but the desire to succeed in helping on the spirituality of the church. Gradually the muffling went on increasing, until my superintendent took me for a close talk and tried to help the situation. However, the uppermost thought that I gathered from his conversation was that he and the others considered me a failure. Now, thought I, this will be a final settlement of the whole question; for had I not flung myself into the work and showed my willingness to obey God in being a minister; but I was gradually becoming conscious that the church could not see the call, and was prepared to pronounce that I had not competent abilities for the itinerant work. But, on the other hand, the fact of having to face the world in secular life after proving myself a failure in the ministry, with its natural criticism of my rashness in venturing to try, made me realize that the future was greatly injured, and my prospects concerning success in life jeopardized. I suffered much in mind, and yet felt a dogged determination to finish the months of my self-imposed probation on the circuit. I presume that this severe agitation of spirits had something to do with my becoming sick with an influenza cold, when I retreated precipitately to Niagara to recruit.

WRITTEN SERMONS

It was whilst slowly recovering that the thought of writing out a sermon pressed itself upon me. I did so, and was pleased with my composition. I may add here that it had always been the severest of labor for me to write compositions; indeed I shrank from it with great perseverance. The fact that this was the fifth composition I had written up to date will testify to this; and yet when I did write I was always myself pleased with the result. Accordingly I followed it with another, and so returned to my circuit with two whole written sermons. The effect upon my congregations by the delivery, or recitation, of the first discourse was evidently satisfactory; my critics opened their eyes in mild astonishment, wondering if it was the same speaker they had endured the previous week. I also received some flattering criticism from friends, and so thus encouraged, I continued to write and memorize all my sermons whilst on this field of labor.

It was not long before I began to realize that I was becoming somewhat popular with my audiences, that though pitted against the best preacher in the district my congregations would compare with his. Indeed, I had a distinct taste of popularity, and had a transcient experience of what popularity in the pulpit means. All sorts of predictions were now made by friends as to my future, and I presume these forecastings had some foundation to rest upon; and had I been captured then fully by the desire to revel in the sweets of popularity and spread my sails to those gales, I might have had, and doubtless would have had, a very different future in my pulpit career. But, alas for those hopes on the part of friends; for my conscientiousness and spirituality came in to claim full attention. I sat in judgment upon my career during

these months, with the following result: In vain I looked for any spiritual benefit of a marked character received by my hearers. I knew of no conversions resultant therefrom, and as I had entered the ministry solely in the interest of spirituality, with the expectation of benefitting others, I was forced to weigh myself as to my labors during these months in the balance and pronounce myself as "wanting." Whatever might be the judgment of the church, my judgment as to myself was against myself; I knew that I had not secured what I had hoped for in entering the ministry, and I then and there deliberately resolved that popularity was not to be my aim—it was something too flippant, too worthless to sacrifice my time to—and moreover, whilst I could not take the position that I must give up the ministry, I made a resolution that if during the next year I did not see results in conversions then again I would pronounce my ministry a failure and my call thereto revoked.

At the district meeting I was received with considerable enthusiasm, so I was informed by those present, it being the custom that probationers should be absent when their cases were considered before their brethren. Indeed, my superintendent pronounced the following eulogium, stating that he believed my entrance into the ministry would tend to the spiritual elevation of the ministry.

INCIDENTS

A few incidents connected with my career at Smithville, I think, will not be out of place here. I had been preaching for several Sundays on subjects of a rather pleasant nature, but suddenly, when thinking of preparation for the following Sabbath, I was conscious that a change seemed to be called for. This feeling went on and intensified until I astonished myself by selecting the text, "Suffering the vengeance of eternal fire," when I addressed myself to the task of dishing up a hell-fire sermon of the most approved sort. However, the sermon did not deal at all in the usual denunciation, but was more a critical examination of the subject of eternal punishment, proving, or trying to prove its reasonableness and the certainty that it was taught in the Scriptures. It was carefully written out and thoroughly memorized. Now, it so happened that my only sister was attending the high school at Smithville, and was boarding in a Universalist family. Indeed Universalism had quite a following in the village, it being really the headquarters of that sect in Ontario. My sister had become quite popular amongst those friends, and at this special time a goodly number of them had agreed to come and hear me preach, out of compliment to her. But I had not made her aware of the nature of the discourse for that day. Imagine then her feelings when, surrounded by a number of Universalists, she heard this text; especially was it startling to be met with such a text as none of them had been there for a lengthened period. It tried the nerves of my sister, and would have tried my own had I been in any way cognizant of the history being made. However, the subject was handled in such a way as to make it impossible for them to find serious fault; so their comments to my sister were not of the unpleasant kind. Still, the coincidence was startling, and to me was a further proof of God's management of me and my life.

Another incident, showing my tendency to be intensely practical, connects itself with finances. At the close of the year, one of the funds was short, and my superintendent instructed me to take half the circuit and call on certain leading members, requesting them for a definite amount so as to bring up the fund to its normal size. I entered into the matter enthusiastically, and secured easily from each the sums required of them, with the exception of one party, who, although well off, was exceedingly close. I entered into a lengthened argument with him, but could not in any way change his mind, and so obtained nothing. However, I announced it as a fact that, whilst I had gained no money from him, I had secured more than money's worth I had secured a text; and forthwith sat down in his home to write out part of a sermon on giving, especially with reference to tithing. This sermon I preached around the circuit and it caused quite a buzz; amongst others it brought out the following incident: The nearest approach to tithing which I found amongst the membership was that of a miller, who had engraved on the copestone of the front door of his stone mill: "A tenth of the proceeds of this mill to be given away to charities in church and state." In conversation with the owner, he informed me that he had put up this sentence publicly in order to help to keep to the track of obedience to the law of tithing; and yet in spite of all this help he had been a comparative failure, he having come to the conclusion that the mill must pay for itself before he would begin to tithe the profits. This was the source of an endless feud between him and his neighbors.

HOLLAND LANDING MISSION

At the following conference I was appointed to the Holland Landing Mission, having for my superintendent the late Rev. Alexander Drennan. I confess to somewhat of a surprise, shadowed with disappointment, over this appointment, seeing a number of predictions had been made by some friends that I would have a city pulpit. Of course I was ignorant of the manner in which the stationing committee worked in grinding out such appointments, and as I look back to those days can see that I was harboring the usual ambitions which readily grow with the slightest encouragement. No matter how confident I was that unless I should have conversions during my ministry of the following year it would settle the question of my stay in the ministry once and forever, I still indulged the hope that they could be secured as well if not better on what might be called a first-class circuit than on a poorer one. The name of "mission" attached to my appointment at once told the tale of a second or third-rate circuit, and somewhat humiliated me in view of the expectations that I had been called on to entertain by the few months of popularity enjoyed on the Smithville circuit. Of course I did not let myself entertain these thoughts—that is consciously admit that they existed, let alone speak them out. It was only in after years as I looked back, that I would admit them to have been existent. However, I accepted the appointment as really from God, looking past any human planning on the part of the stationing committee, and so accepting it set forth to loyally carry out the duties connected therewith.

I utilized without hesitation the stock of written sermons that I now had on hand, presuming that their repetition would be equally acceptable to an audience as their first recitation; nor was I aware until years after that the second rehearsal was not equal to the first, as a rule, in such cases. As it was what is called a two weeks' circuit—that is, that I had not to face the same audience but once a fortnight—I had sufficient sermons for the greater part of the ecclesiastical year.

FIRST REVIVAL

Of course my leading thought and absorbing desire was to obtain definite results, on this circuit, in my ministerial labors. My eager longings were at length met by obtaining the consent of my superintendent to start special services at a small country appointment, where I had become intimate with some friends and spent many hours in conversation and exerting a religious influence upon them.

I remember that I began by utilizing written sermons, having prepared some others in the meantime, but, after a time, feeling as though straitened in these, I gave them up and undertook to preach extemporaneously. This seemed to have the effect of bringing about what is called in ministerial parlance, a break in the meeting, and so I had a successful little protracted service in which some six or seven professed conversion; and I believe as converts they would compare favorably with any of that class. I noted also that, in harmony with my own characteristics, there was little or no boisterousness connected with either services or converts; they were characterized rather by calm, intellectual sizing up of the situation and deliberate acceptance of the religious life. I enjoyed the work very much, and, of course, was greatly excited, seeing I felt the question of my remaining in the ministry was being decided in the affirmative. The test I had called for I had abided successfully; hence I considered the whole matter was being settled for life.

HOLLAND LANDING

In the zeal and ardor connected with this successful event I secured the consent of my superintendent to start services at Holland Landing, a most unpromising point. My superintendent took little or no part in either the previous services or the second one, so I was left to my own resources. Here I worked with great earnestness, but had no appreciable success. However, by securing the services of another minister from a neighboring circuit a few conversions took place, which conversions, however, I carefully refrained from crediting to myself; but during the continuance of the meeting I had some very strange and unsatisfactory religious experiences, which I deem it best to relate:

In my eagerness to secure success the question of fasting came up as an adjunct. I may say the experience I had concerning fasting, at St. Thomas, as mentioned on a former page, had gradually passed out of my life, and I had ceased the practice entirely. Now, when the subject came up, I entertained it, and came to the conclusion that, as this was a case of special need, fasting would be helpful, and so I appointed the morning of the following day for a

fast, omitting breakfast and spending the entire morning in devotion with a special view to the work in hand. However, I made a couple of calls toward the end of the morning, and at one of them found the noon meal ready and was invited to partake. This I did; but afterwards finding that the meal was before 12 o'clock, my conscience took the alarm from the fear that my fast service was rendered defective thereby. This seemed to be proven during the evening meeting, as want of success still continued, although an improved tone was given to it. I argued that the failure to obtain results was due to my eating before the regulation time. Hence I resolved the following day to fast from two meals, which I did; but again failed after a similar manner, the evening meal being earlier from some cause that I fail to remember, and again the question was up discouragingly, for a like history followed the evening meeting and left me in considerable discomfort of mind. However I resolved to fast the next day entire, which I did, and spent it in devotional exercises. At the evening service I had unusual liberty, and believed that whilst I failed to have a break in the meeting I came very closely to that point. I went home discouraged and perplexed. I considered that the meeting was a failure, and concluded to close it as soon as possible. My hostess seemed very much concerned about my prolonged fast, and had an evening meal ready, of which I partook. But when I retired at night my conscience began to lash me for not having completed my set task, and then I drew the inference that it was because God knew I was going to fail that accounted for the want of success in the evening service—so near success and yet failing. The outcome was that I, in utter discouragement, gave up in a species of despair, and religiously refrained from claiming any good accomplished by the meeting. However, it was not long after that I obtained more intelligent views of the whole subject, and attributed my frames and feelings chiefly to the reactionary influence which set in after the strain of the previous meeting. In place, therefore, of sinking down into permanent discouragement, I resolved on future occasions to meet such reactionary forces by flinging myself into amusement of any kind that might come my way until the equilibrium was restored, and in after years practised it with advantage.

Another incident of significant importance in this connection happened whilst on this field of labor. Whilst at an appointment for the last time for the year, I had a well-prepared sermon which I expected to deliver, when, just as I was in the act of rising to give out the text, a sudden conviction seized me that I should take another, the words of which were familiar to me, but its location in the Bible I had forgotten. I refused and went on with my intended discourse, when I had what is called in ministerial parlance, "a hard time," and my mind was in a turmoil. During the after class meeting I imagined that I had discovered the reason why there had been a call for another subject, hence I blamed myself for failing to carry out instructions; so, for the two following weeks I had a most unsatisfactory experience. I was willing enough to admit that I had done wrong, that I ought to have preached from the strangely given text, and yet was afraid that if I admitted it to be wrong I would be ever and anon swayed by similar gusts of con-

viction, suspecting all the while that they would lead me an erratic course which would end in catastrophe of some kind. In short, it was the divine guidance question in embryo form, and somewhat similar to the strange history above related concerning my first efforts at fasting. Finally, however, the darkness and perplexity of mind became so decidedly unpleasant that in desperation I admitted that I had done wrong, confessed it as a sin, and claimed forgiveness, which was not denied. This seemed to confirm me in the belief that, had I followed those weird instructions in that country pulpit, I would have had a pleasanter and happier experience, and a more successful ministry. It stimulated me to still further investigations on that subject, for, ever since my strange St. Thomas experience, I had spent much time in investigating the whole matter, especially in converse with any person that promised experiences bearing upon it as well as reading books that entertained the question. It is needless to remark that my investigations only added to my perplexities, as I did not find any clear-cut knowledge or experience of a helpful nature in any direction.

At the last quarterly meeting the following experience overtook me, in the little town of Sharon, where the meeting was held: During the usual love-feast, a lady gave a clear-cut testimony on the subject of the blessing of holiness. This had a great effect upon me. It called up the days when I, too, gave such a testimony; and when I had returned to my room it was with a chastened mind and much seriousness in thought. I remember that gradually my thoughts took the following shape: "You have entered upon the ministry, and in that act profess to be able to teach the membership. Now here is a member that you cannot teach, who has an experience superior to your own. How, for example, could you teach Greek if you were not acquainted with that language yourself?" I felt humiliated and that the argument went against me; I speedily resolved that unless I, too, had an experience of this kind I must admit to myself constantly that I was unfurnished for the work of the ministry. I knew I could not go on with such logical batteries firing point-blank charges at me at every turn; so, true to my practical nature, I at once surrendered and determined, come what would, I should have that experience again, testify to it and preach with the understanding that I could carry out my contract as a teacher to all the membership of the church. As before, I no sooner sought than I found; and from that hour was known wherever I ministered as a "holiness preacher."

Towards the end of the year a camp-meeting was held on the neighboring circuit of Cookstown. Now, I had never attended a camp-meeting up to date, and was eager to be present at this one. Before starting I came to the conclusion that I would spend no time as an onlooker, but would plunge into the centre and do whatsoever I could towards forwarding its interests, and improving my own spiritual state. This resolution I carried out thoroughly, and speedily found that my work lay at the altar, assisting the seekers. I had great success in this, and rejoiced over many as they secured the object for which they came forward to the altar. I was specially interested in helping those who came forward as definite seekers of the blessing of holiness, my recent experiences and fuller study of the whole matter, after

a practical sort, greatly helping me in this work; for, be it remarked, that at that time Methodist doctrines concerning the higher life were much in evidence in all preaching and minor services, a goodly number at testimony meetings giving definite experiences in relation to the subject. In this I greatly rejoiced, and so the time passed away quickly and delightfully to me. There was much warmth and animation in all the services, and I formed a very high opinion concerning the piety of the Cookstown Circuit.

Somewhat to my surprise I was appointed to this circuit for the next year, as assistant to the Rev. Matthew Swann. I commenced my ministry on this field of labor by making the subject of holiness a very prominent one in all my ministrations, not only in the pulpit, but also in pastoral work. However, I speedily discovered that my method of presenting it, whilst satisfactory and helpful to the few, was decidedly objectionable to the many. In my simplicity—that is, want of general knowledge of the current history of the Church and spiritual matters—I presumed that making the subject a practical one, and bringing it into the private as well as public acts of life after a searching method, would be acceptable to all; but I found out to my surprise that those who made the largest pretensions as to religious experiences, as a rule, were the most defective in practice, and, indeed, that they were only eager to cultivate the sensuous, emotional part of their nature, in the name of religion. However, as I discovered this fact it only made me more sincere in preaching practical piety as the outcome of Christianity. These emotional religionists had captured the situation as far as the public administration of the affairs of the Church, and hence gave character not only to the religious services, but also to the business meetings. As might be expected, I became obnoxious to this class; so much so as to awaken their bitter antagonism, eventuating in a determined effort on their part to get rid of me.

The matter was thrashed out at the first quarterly meeting, when I was attacked from different points and a determined effort made to have me superseded by some other preacher. But I met the attack with equal determination, and succeeded in defeating its object, not, however, without much trouble of mind and having again the question raised as to whether or no it was the proper thing for me to remain in the ministry. I was conscious that my style of preaching was not popular, and I saw no prospect of it ever being so, unless I should give up sincerity and simply play at pulpit work. This I knew I could not do, seeing hypocrisy in its mildest form was to me the most objectionable quality or conduct I could name. So I faced the situation, and appealed to God to vindicate and to guide in the matter.

Although somewhat heavy hearted, I went on with my work after the same pattern, threw myself with a great deal of vitality into pastoral work, securing constantly results of a pronounced character. Once instance I will give: When calling upon a lady at one of the outlying appointments, I found that she was an earnest seeker of the religious life, when I at once set about helping her to find the experience she sought. When returned to my home that evening, a distance of some miles, I went through my customary review of the day's work, when my attention was riveted upon this earnest

seeker. Whilst dwelling upon the matter, the conviction came to me that I should ask in prayer that she should obtain converting grace at that hour. I was enabled to ask in faith—that is, in confidence that my prayer was answered. So confident was I of this fact that I did not return to the neighborhood to learn the result, but several weeks after found out that she had received converting grace at that hour and had been able to give a satisfactory testimony during the intervening time.

Another instance: Whilst riding on horse-back beside a young man similarly mounted, my close work after a pastoral kind elicited the fact of his serious attitude towards religion, and eventuated in his accepting converting grace ere my horse-back ride was over.

I soon discovered that the intense form which my pastoral work took required me to make certain rules about it, not as to perfunctory regularity, but as to the state of my own mind in its performance; hence I required myself to be in first-class trim every way for this work, as being the most important of all. I noticed that any work which would tire the mind made my pastoral work of less value; so I always selected the times in the week which I would naturally select at college for the most successful study.

Early in the fall my superintendent decided to start special services at the village of Thornton, a place of about 300 inhabitants, situated some four miles from Cookstown. Providence arranged that I should be left a good deal of the time alone, as other duties called my superintendent away. This was a decided trial to me, but I faced the situation resolutely, because of its being the chief work I coveted in connection with the ministry. A singular history is, that, whilst at the beginning of the services I relied on extemporaneous speaking, with indifferent satisfaction, I suddenly changed, on conviction, to my written and memorized sermons. When I preached the first sermon under those circumstances the desired break took place; hence I had a controlling influence on the revival because of its starting under my ministry. I looked upon my superintendent as a strong man in this manner, and willingly and on conviction took second place in my own thought; nevertheless, as I look back to-day, I am conscious that I impressed my own method and style upon the services after a conspicuous sort. The result was that they assumed a more quiet and orderly form than was usual: all confusing noises and simultaneous praying were excluded. Indeed, so enamored did the friends become of the obvious advantages of this style that they constituted themselves into an informal committee to call down any transgressors.

Upwards of fifty people professed to experience converting grace, and a goodly number the blessing of holiness. Very many thrilling incidents occurred during the progress of the revival, which I could relate did I deem it needful. For example, a young lady called on me one day, stating that she had gone forward to the altar the previous evening and wanted to obtain the religious life; but her brother, a school teacher in that neighborhood, had written to her parents about it, and the father, a deacon in the Presbyterian Church, had sent his commands requiring her to refrain from going forward in the future. Before her earnest request for my advice under these circum-

stances I felt myself in a peculiar position. I did not recommend her to go against her father's commands, intimating that in some way God would find out a remedy for her. That night, my remarks, no doubt largely influenced by this history, so wrought upon the brother that he came under conviction and, whilst he did not go forward to the altar, he came up near enough to give his sister courage to break her father's command. She came forward and was converted that night, the brother testifying that he wished to be accepted as a member of the Church.

The general outcome to myself of this successful revival, in its connection with the attack made upon me at the quarterly board, was very satisfactory. I believed that God had spoken to me in it, confirming his word to me that my call to the work was of a genuine sort, and hence enabled me with great equanimity to withstand the machinations of my open and secret opponents. In connection with the quarterly meetings above mentioned a peculiar incident transpired: the next Sabbath morning I was required to preach before the one who led the attack upon me and who was the chief officer of the circuit. When selecting the subject for the morning discourse a strong conviction seized me to take a certain sermon, which of course I did. I preached it with much intensity of mind, owing to the agitation which had been thrown into my thoughts by recent history, and passed out of the church, intending to use the same subject in the country at the next appointment. But as I noticed this party in the audience, during the singing of the second hymn I hastily changed the subject, not wishing to burden him with hearing the same sermon twice. What was my surprise to find that the first sermon had virtually gibbeted him before the audience; that it had gone into a passage in his life which had been of the nature of a public scandal in the shape of a feud between him and another prominent Methodist family, concerning which feud the general verdict was against him. So marked were my allusions, and so closely home did they come, that he spoke of it to several parties, remarking that he would give me one more chance for my life: that he would go to hear me preach at the next appointment, when, if I used the same subject, as was the common method, then he might admit that my personalities were not intentional. After this his hostility towards me was still more open and pronounced, but was thwarted in every direction.

One of my converts at another appointment was of a rather doubtful pattern. However, he made considerable commotion in the church, going forward to the front and asking the privilege of conducting some special meetings; which, by the way, were gotten up as rival meetings—that is, without the sanction or good-will of the superintendent. This convert wished to take charge of some of them, and was permitted; when after a number of pronounced vagaries, he gave open signs of decided insanity and was the means of breaking up the hostile services; and yet, because these vagaries harmonized at first with the boisterous kind of religion in favor at those meetings I became a little popular for a day or two with the members there, the argument being that if I could produce a convert of such a boisterous, erratic kind, there must, after all, be some good in me; but this glimpse of popularity in that very demonstrative congregation was speedily destroyed by his break-

ing up their meeting and soon after being lodged in Barrie jail as a decided patient for the asylum. However, I enquired into his antecedents and found out that he had shown symptoms of insanity for some time, of a decided nature, and this was simply the climax of the disease. Nevertheless, it served its purpose in breaking up a meeting which was really got up in the spirit of antagonism to the ministry, and taught its lesson to those who would learn. To me the positive guidance of God in the matter, in his planning from inception to finish, was very evident, and helped with other matters to confirm me in my belief in God's over-ruling power and management in spiritual matters.

Whilst I had thus to contend with many opponents on the circuit, against this I may place the fact of securing the warm friendliness and commendation of many others, especially of many who professed to have received definite spiritual profit from my ministry. Hence the outcome of my life on this circuit was somewhat similar to that of my previous one, though of an intenser form. I still felt called on to remain in the ministry, in the belief that it was of divine appointment, and that I was accomplishing some good in church work.

A slight history of my experience in connection with missionary deputations will not be out of place here. On my first circuit I had my place on a missionary deputation, which included some strong men in the ministry; but the outcome of my association with these brethren gave me very serious concern. On my return home my conscience troubled me as to whether I had not dissipated too much. I felt myself disqualified in a measure for pulpit and circuit work, and did not recover ground until I made some resolutions about the future. The outcome of this was that when called again into similar work, realizing that I would be drawn into the same unpleasant after-experience, I resolved to anticipate and give character to our conversations and intercourse myself. It was a bold resolution for a youngster to make, but because it was in self-defence, to protect my own spirituality, I felt quite equal to the occasion. There was nothing of the ambitious about the act, it was simply and only to guard my religious life; hence before the conversation had a chance to drift into hilarious and compromising talk, I quietly and unobtrusively introduced religious conversations by giving specimens of my experiences with incidental illustrations which I expected would awaken attention. The result was that others allowed themselves to drift into the same direction, and, whilst not making it too serious, I was enabled to give our conversations an improving spiritual cast; thus I not only protected my own religious life by this means, but was gratified by hearing the chairman of the district, who was one of the deputation, testifying to the effect that he had never enjoyed the work of a missionary deputation as intensely before. He stated that he could not understand how it was, but someway their conversations had been both spiritual and improving, whilst not too serious. No one of the deputation suspected how it came about, and I, of course, was too modest to tell.

I may add that this secret I ever kept to myself, and it became a general after-experience in my association with ministers and religious friends. I

may also remark as an aside, that it gives some color to the thought that my superintendent, when introducing me to the ministry, was a true prophet concerning my influence upon brother ministers.

INCIDENTS

On one occasion, during the progress of the revival at Thornton, I had prepared a sermon for the evening and was about to start out for pastoral work when an experience something like that above related in connection with the Holland Landing Mission occurred: a sudden impression seized me that I should take another subject to preach from that evening. I was immediately aware of a decided unwillingness to do so, when the remembrance of what I had suffered formerly acted upon me to the effect that I complied with the impression, abandoned my carefully-prepared line of thought and left myself open to the other. Soon I entered with enthusiasm into the new subject, preached from it in the evening and had great liberty in so doing, the result being the largest number of converts of any other evening during the services.

At one of my pastoral calls I found a young man under considerable concern about his religious state, and after a long conversation I astonished him by saying that the burden of my prayers on his behalf would be that he might feel worse. He informed me afterwards that my words engendered in him a species of resentment towards me, but nevertheless had the desired effect upon him. He grew still worse as to his feelings, until, in desperation, he made the venture of faith and obtained converting grace. This occurred in the middle of the night, but so eager was he for his friends to know of his happiness that he rushed out of the house, without his hat, and woke up a number of the surrounding farmers to proclaim to them the joyful news.

I add also the following incidents which connect themselves with the Cookstown Circuit: I found a young man who related the following experience: Once, when in the field, he seemed to hear a sudden inward voice saying, "Go and tell your experience to the Indians." He fell upon his knees and fought the conviction, saying he was needed at home, his sisters requiring his help, but he arose from the conflict a sad and unhappy man. His previous bright, happy experience had fled, and had not returned during the intervening years between this startling incident and my conversation with him. I spent much time with him, and finally helped him to face the whole matter and to promise willingness to God to do whatsoever he should require, when he entered into a restful experience, which, however, he said, did not equal his former experience as to happiness and satisfaction. Many years after I met this same party and heard from him that he had eventually gravitated towards work amongst the Indians, though still a layman, and that there were some remarkable features connected with this work. Still, he was troubled with the thought that it could not be equal to what it would have been had he obeyed the first call. The fact is, his mentality was somewhat weakened by the long strain connected with an accusing conscience.

During this time it was that I happened to read an article from an intensely religious writer who recommended strongly rising a half hour earlier

than usual, the said half hour to be given exclusively to devotion. As usual I determined to test the matter, and found the immediate results quite up to the author's descriptions—indeed, intensely satisfactory. This joyous emotion continued for nearly two weeks, and then ebbed. So decidedly was the falling off of the experience that I realized clearly that at the end of the fortnight another half hour would need to be added to the original one to retain it. I was not quite foolish enough to go on with experimenting when I knew that satisfactory results could not be obtained without exhausting all my half hours at disposal, and then leaving me disappointed. So I broke off the practice, quite satisfied that as a means of improved Christian experience it could not but end in failure.

I may add as a part of my history on the Cookstown Circuit that I constantly availed myself of the privilege of having converse with all with whom I came in contact who had a spiritual experience above the average, and of these I found a goodly number; hence some of the pleasantest hours of my life were spent in exchanging thought and comparing experiences with these pronounced exponents of a religious life. Amongst others, I spent much time with a neighboring minister, finding in him a genial companion and a rich experience; to use church parlance, "in the deep things of God." It was whilst comparing notes with him that I made the remark that the book on divine guidance had yet to be written.

ERIN

At the next conference I was appointed to the village of Erin, under the superintendency of the Rev. David Chalmers. Here I found a church the opposite in characteristics to that at Cookstown. The type of religion amongst these people was of the quiet, orderly kind, it being generally admitted that religion was at a low ebb there. The members were few and appointments scattered. I have not many experiences in connection with my church life here to chronicle. We engaged in but one or two special services, and the results were not marked.

MARRIAGE

However, momentous events in another direction took place, which I deem it proper to relate. As I was nearing the end of my probation my attention was turned naturally to the question of marriage, as ministers were expected to enter into the marriage state soon after ordination.

I had during previous years carefully avoided all acts in this direction which might in any way interfere with my taking sufficient time for preparation for a professional life, whether in law or the ministry, and so had religiously refrained from permitting myself to be brought under any circumstances which might eventuate in an engagement to marry. Thus I found myself, towards the close of the year, in a peculiar position with reference to this subject, and where I might be acted upon by authoritative advice to my injury, seeing all advice concerning that subject, from my present standpoint, appears to me to be defective and scarcely in harmony with the laws of nature.

By chance I read the formal and detailed advice of the leading man in Methodism at that time, to wit, the late Dr. Jabez Bunting, of England. His advice to young ministers was, to avoid an engagement during the years of probation, and then at the close to sit down in cold blood and examine the records and characteristics of all his lady friends, select the one best suited for the ministry and his own partiality; then, after a business sort, send a proposition of marriage. If refused, try the next best, and so on until success crowned his efforts. I was greatly impressed with this advice, and, according to my practical nature, concluded to put it to the test and sent a proposition of marriage to a lady that I placed foremost after this practical, common-sense sort. Fortunately for me she was not free, hence I escaped the snare with nothing further than wounded vanity to contend with. Meantime, however, the course of nature asserted itself, and, in harmony with God's management and with his law impressed upon mankind, I proposed marriage to my present wife and was accepted.

And here I deem it right to give the spiritual history of Mrs. Burns, as being a part and parcel of this history. In early life she, too, had had deeply marked Christian experiences, and had learned to distinguish between surface work and heart religion. Being of a skeptical nature herself—that is, demanding common-sense proofs for dogma—and but little impressed by authoritative statement, she had appealed to God in her perplexities concerning the standard doctrines of Methodism; her parents, being decided Methodists, brought her in constant contact with that set of doctrines. In her perplexity God spoke to her, and promised that in the course of time he would unravel for her these mysteries, and give her clear knowledge concerning the things for which she importuned him. When met by my proposition of marriage, accompanied as it was with the request for her to make it a matter of prayer, God met her and assured her that in accepting it she would help to secure the solution of her religious perplexities. Hence, as both her affections and the word of God harmonized in the same direction, the proposition was, of course, accepted. I need scarcely add the comment that this previous history of Mrs. Burns accounts for the fact of her steady loyalty to my religious course, even although it brought her face to face with many frightening forms of trial and difficulty, if not religious disaster. Nor could I imagine her or any other lady enduring successfully the trials which my, apparently, erratic course brought on, without such previous history. Hence I have ever accepted it as a fact that God had been preparing her all these years for the kind of life to which he now called her.

FUN AND FROLIC

During this year, being called on to address a tea-meeting, the thought came to me to prepare a discourse for pure entertainment for the people, dissociating it entirely from any religious thought. At first the proposition somewhat frightened me, as it was entirely different from the whole current of my life as a minister. Once having decided, however, I threw myself into it with abandonment; and certainly, from all appearances, succeeded in amusing my audience to their hearts' content: so much so that some of

the ministers present, who were eminently qualified to play the part of sober-sides, forgot their role and joined in the hilarities of the hour. A minister from a neighboring circuit was so captured as to ask me to attend a similar gathering on his circuit, and take the chief position as speaker. I consented and prepared another similar discourse. But here a peculiar turn in affairs took place. A number of previous speakers had got on a similar vein, and fun and frolic were rampant. Meanwhile the character of the meeting descended to pretty low depths. At first I thought I would excuse myself from taking part, feeling that my ministerial dignity, if not character, were almost compromised by the style of the meeting; but upon second thoughts I made a desperate resolve: I concluded I would let myself down to the level of the meeting and then bring up its tone to a more dignified position. The work of letting myself down I found comparatively easy, but when I attempted to bring the meeting up I proved a failure; and so with this short trial bid farewell to any efforts after pure fun and frolic. Still, I note the fact that the effort I did put forth was successful, and it seems to lend countenance to the thought that if at any time I had thrown off the trammels of conscientious conviction, I might have pursued the role of popularity in the pulpit with a measure of success. The incident also seemed to give the key to the history of many a popular pulpit speaker: pursuing popularity, untrammelled by conscientious convictions, often simplifies the situation greatly and helps more readily to secure success. Fortunately for me, however, this short experience was quite sufficient as to the results in disassociating the two, and was the only interruption or episode in my life where I pursued any course untrammelled by conscientious convictions.

INCIDENTS

During this time also the following incident occurred: one of my parishioners, a woman of exceptional spirituality, with whom I had spent much time in religious converse, an invalid, after my ordination sent a request that I should administer to her the sacrament. I complied, of course, when she informed me that she believed God had kept her alive in answer to her prayer, for the special purpose that she might receive the sacrament first of all my parishioners at my hands. Very soon after this she died a beautiful Christian death.

Another incident: when at a distant appointment, in Garafraxa, I was informed that a lady had called the previous Sabbath, expecting to hear me preach, but was disappointed. Whereupon she related to her friends that about six months previously, on the Cookstown Circuit, I had conversed with her when seeking religion at the public altar, and amongst other things I had called upon her to examine her life in the presence of the Spirit, who would show her if there was anything which stood in the way of her exercising faith at that moment for conversion. She did so, when there at once came to her knowledge the attentions of a young man looking towards matrimony. She was afraid that if she left the matter in God's hands he would frown upon the young man's suit and render their marriage impossible. She was unwilling to take the risk, and so left the altar with a heavy heart. During

those six months she had lived in great distress of mind, and becoming desperate, had taken the long journey in the hope of meeting me and getting some spiritual help. I know nothing further of the history, as I was absent at the time and so did not meet her in accordance with her wish.

GALT

I was ordained at the conference held in Montreal under the presidency of the Rev. George Scott, of England, and was appointed to Galt circuit. This circuit had hitherto been served for some years by an unmarried ordained preacher; so that it was in the nature of a venture to send a married man there.

I returned to Erin forthwith, and very soon after was united in marriage to my present wife, Eleanor, youngest daughter of Wm. Tyler, Esq., of Erin village, clerk of the County Court, and went to my new circuit to prepare our future home. But, after preaching a few times, the fears of the Quarterly Board were greatly awakened lest I should not meet their expectations as to popularity, and hence would make it extremely difficult for them to meet the financial claims of the year, these claims being greatly increased by the recent change in the character of the circuit. When spoken to about the matter, I assured them that concerning my call to the ministry I was still in doubt, and I was rather inclined to further their wishes than oppose them. Accordingly the chairman was called in, and as I took sides against myself and in favor of the fears of the Quarterly Board, he, being of a vacillating disposition, concluded to make the asked-for change. It so happened also, as a kind of coincidence, that a decided affliction of the throat, which had developed towards the last months in Erin, but which I had fondly hoped had been permanently cured by a few weeks' rest from pulpit work, now developed again with increased virulence. This was an additional argument why a change should be made before the expenses of securing a parsonage with furniture should be incurred. Hence a return was made to the former method and a single man was appointed in my place. Of course I was greatly agitated by this history, and enquired eagerly of God as to its meaning, and the lesson I was to learn from him with reference to it. The conviction I obtained was that the whole incident had a relation to the fact that I had failed to carry out, as the leading thought of my ministry: preaching, testifying and conversing on the subject of holiness; in fact, making it the chief end and object of my life.

I was offered a place on another circuit, but declined, having made up my mind that my serious sore throat was sufficient excuse for me not to continue in the ministry. I was informed afterwards, by persons competent to judge, that my position at Galt was unassailable. If I had chosen to remain I could have done so, no matter what storms and difficulties might have arisen over such action on my part. But, handicapped as I was concerning the subject of holiness and my sensitive nature, along with the fact that I began to realize more than ever the unpopularity that must attach itself to a holiness preacher, I am sure that under no circumstances would I have undertaken such desperate venture. Hence I expected again to look for the prin-

principalship of some High School, and let the future indicate God's mind with reference to myself. Even from the present standpoint, as I look back, I am satisfied that the great cause connected with it all was failure on my part to make my life-work the chief business of my life, that this unpleasant experience at Galt was to be one of the many that would eventually give me sufficient stamina and resolution to carry out the evident designs of God concerning me and my work.

SECTION IV

PORT DOVER

I started necessarily somewhat late in the season to secure a position as teacher, and so had to be content to accept the only vacancy that occurred at that time, which was at Port Dover; and so at Port Dover I set up housekeeping, engaging to teach the High School at a somewhat modest salary.

I have not much to relate concerning my life at this village. Here our relations with minister and people were most satisfactory, and no incidents connected with my religious career are of sufficient importance to chronicle. Indeed, I was making quiet efforts to ignore the subject of the higher life and to adapt myself to a teacher's life, even although it was by no means congenial. Of course I looked upon myself as having been personally injured and my career impaired by my recent ministerial experiences. As my salary was small, my ambitions called me to look for increase by moving to some other place, should a suitable opening occur. This opening soon appeared in the town of Milton, the principalship of whose High School was offered me unsolicited, and to Milton we came.

MILTON

Here the salary was much larger than at Port Dover, and the future looked hopeful. After teaching for about a year, I carried out the advice of some friends and made the school free, in the hope that the additional number of pupils gained thereby would fully compensate for the loss of the fees by the increase in Government grants, due to a higher average in attendance. In this, however, I was disappointed, the result being that my salary was very materially lessened. This result made the whole situation put on a very serious aspect. Indeed, it acted upon me very much as the death of my first horse did, as related on a former page. I suspected at once that God was in it, and called my attention to his work. I was sure that his call would take some definite form, if I looked squarely at the situation. This I did, when very soon he turned my attention to the subject of tithing, as related in *The Expositor* when giving a connected history of the subject of tithing. (See Dec. No., 1901.)

I had essayed to commence that practice when living in St. Thomas, but had partially failed. Now I became possessed with the conviction that God required me to meet the subject after a thorough business sort, and come to some comprehensive decision. It is true that it seemed somewhat after the thought of kicking a man when he is down, to call on him to tithe when

his income had suddenly shrunk to a much smaller amount than usual; but such I had concluded from observation and experience was God's usual method. Moreover, I had the conviction that financial prosperity would be denied me if I shirked the question, or in any way failed to meet it after a full, frank manner. Accordingly I resolved to so meet it, when at once the conviction that I should tithe grew into a certainty. To guard as much as possible against all looseness, and attempts to only partially tithe, being aware of my ability to go around a subject and fail to carry it out fully with the smallest encouragement so to do, I took my account book and on my knees went through the formal act of starting a tithe account, in the preliminaries stating that every dollar of income received must be tithed ere the balance could be used. I may remark here that it had been a habit in former years when any serious crisis was on—such, for example, as my call to Niagara to settle the affairs of the family—to come to all definite conclusions of a serious character, and to write out the letters carrying out such decisions, in a kneeling posture. Of course this was in harmony with my convictions that such devotional exercises, after a formal sort, accompanying such important acts, would give them emphasis and secure better results.

BOARDING ACADEMY

This settlement, which to me not only cleared the spiritual atmosphere and emancipated me from a species of disappointment, if not despair, which had come to me from my apparent failure in the ministry, also paved the way for the resumption of my former interest in the higher life as connected with my religious experience. However, I presumed it would be needful in the interests of my finances to be on the look-out for another school; for to me, having once made the school free, it seemed an impossibility to again put on the fees. But it also happened that at this time my thoughts were turned to the possibility of adding a boarding academy to the school, and as I dwelt upon it the scheme opened up very hopefully. A suitable building was available, and so I resolved upon the venture. This enabled me to restore the fees, backed by a plausible reason. I advertised largely, and soon had promise of a sufficient number of students to ensure success. I entered upon this phase of teaching with my former ardor, resolving that the religious element should have right-of-way in my educational work. It is marvellous what a new zest and hopefulness came into my life by these changes. The feeling of disappointment engendered by apparent failure in the ministry died out almost completely, and I felt that life, after all, could be lived by me to some practical purpose, and that purpose, having a bearing upon religion. Of course my religious life was greatly improved and everything was bright and satisfactory.

And now the school prospered. I think nearly a score of boarding scholars came as a result of my canvassing. The local attendance also increased. Of course my finances improved, and, roughly speaking, before six months had passed my income had doubled, and before a year passed, had trebled, enabling me to give away as tithe money some \$150 per year for the three following years. The religious character of the institution of course became

marked; but I wish to emphasize the fact that it was not after the ordinary pattern of church life, but more after the pattern of other faith ventures, such as the Bristol Orphanage of the late Rev. M. A. Fuller. That is, I practically sought the guidance of God in every detail of the work connected with the institution, somewhat after the following example: As the scholars increased the domestic labors of the household of course increased. We had secured a small girl for assistance, but needed an efficient one in addition. I took my position with Mrs. Burns that the Boarding Academy was directly sanctioned by God and emanated from his heart, and therefore he would take care of the details. If he saw an efficient assistant in the kitchen was needed, he could attend to that matter better than we could; and so I proposed to her that we formally leave the matter in his hands, which we did after the approved fashion amongst religionists of that day, to wit, on our knees. Almost immediately we received a letter from an interested party, directing us to an individual some twenty miles away; as the description suited we at once engaged her, and she speedily arrived. Of course we congratulated ourselves on the fact that God was supervising all things, and making his hand seen in this transaction. But lo and behold, before the week was out we were glad to get rid of her by paying an extra bonus! Now, of course, was the time for discouragement and questioning doubt; therefore I took the position with my wife that we had absolutely left the matter in God's hands, and so we were not to be guided in our judgment by immediate results; that in all likelihood he had some lesson connected with this of prime value, and so we still covenanted to leave the matter in his hands, sink or swim. Scarcely had we made the issue after this absolute sort than the best assistant we ever had, either before or since, was virtually offered to us, and took charge, greatly to the comfort and satisfaction of us all; nor indeed, I may add, had anything suffered by the delay, as our needs were rather apparent than real, being confined to the thought of what would be our needs next week when more students arrived; so that the assistance was both timely and eminently satisfactory.

I may add here, as a further illustration of this matter, that a pious friend of ours in the town of Milton concluded to copy our example, seeing the results were so satisfactory. She too asked the Lord for a servant, and thankfully received the one that came; but as this one also turned out poorly she became discouraged, and gave up trusting the Lord for help.

Even the management of refractory scholars I put distinctly into the hands of God, obtaining direct guidance as how to control them to the advantage of all concerned. As I look back to-day I can still realize that the religious element in a practical shape as a current throughout the whole school was constantly in evidence. Along with this there came the consciousness that, in giving God such a practical hand in the work, the best possible in every respect was being accomplished, including my attitude to all men whether in the church or out of it.

An incidental illustration here will be in place. Once in the presence of several religious friends, the liquor question was being discussed, when Rev. Mr. Jeffery made the statement that none of us did our full duty to those

selling liquor under shop license. I at once took exception, requesting him to please confine himself to his own religious experience, and not include mine, for, as a matter of fact, he was not accurate in giving my experience; when in a surprised and indignant voice he exclaimed "Do you mean to say that you do your whole duty to the liquor-sellers?" My reply was an emphatic "yes," which so apparently disgusted him that he closed the conversation immediately, turned on his heel and left us. Now I did not give out this as a flippant remark or as a mere bluff, but it was a well considered answer on my part and not discounted afterwards. Hence it will be seen that the elements of divine guidance as taught in the Association to-day were outlined in a manner in this conversation.

Once I became interested in a woman, who did our washing, to the extent of securing for her a mangle to improve somewhat her circumstances, the reason I gave this attention to her being that she had recently experienced religion through the religious labors of some of my scholars, and gave promise of being somewhat marked in her religious life; but after a time it was whispered about that she was living a loose life. Now the question met me as to whether I should continue my aid and assistance. The thought that possibly I was being duped, and that any assistance I gave only ministered to evil, met me. I resolved to test God's guidance in the matter, and so we—i.e., my wife and I—made a distinct request that if she was innocent we might be made aware of the fact, and continue our help; that if not, this should also be made manifest and we be saved from the position of being duped by an impostor. Now, whether a coincidence only, the fact is that the very next time she did our washing, exposure of her ill conduct began, and continued until all had to admit that she, since her conversion, had given up her religious life and become an impostor.

HOLINESS REVIVAL

And now, also, as intimated before, I began again to give special attention to the question of holiness. I regularly attended class-meeting and gave forth these incidental illustrations of answers to prayer, and thus made my testimony of a very practical, everyday kind. Gradually it acted upon others, and it was not long before a dead class-meeting, comparatively speaking, began to be instinct with life and power, numbers of members becoming witnesses to the experience of full salvation. Indeed, it went on until at a certain quarterly meeting, where the late Rev. John Carroll presided, he having come by request of the minister to conduct the services in his absence, I reckoned up over twenty members of the church who gave their testimony regarding this experience. This fact arrested the attention of the visiting minister, who declared that the church was in a more revived state than any he had for some time visited. During this time also I announced for a holiness meeting to be held in our own dwelling, which was well attended, and did its part in securing this distinct revival of the experience of holiness.

OPPOSITION

But at this point the minister, the Rev. T. W. Jeffery, became distinctly and continuously hostile to this revival. His opposition became intense, not

only in the pulpit but also in private life. This opposition exercised me greatly, and seemed to me not a radical thing on his part, but to connect itself with some superficial error in thought about it. Whilst engaged in prayer about this time a sudden conviction came to me that I must vote at the quarterly board against his return for the third year. This was a very disturbing matter to me, as I was very partial to him as a minister, and he was deservedly popular, extremely so. I felt certain that if I should vote against him I would be in a minority of one, and apparently compromise myself in the act. Therefore it greatly disturbed my peace of mind, and the old battle concerning divine guidance which might lead to disaster was on. Whilst considering the matter I imagined that I obtained relief from the fact that the county inspector had appointed that very day for visiting the school. I caught at this as God's way of settling the matter so that I need not attend the quarterly board. However, I was fully aware that a letter from me intimating to the inspector that another day would be more suitable would no doubt have met with a response in favor of such change. This, however, it is needless to say, I kept in the background, and so the quarterly board met and ended and I was not present.

And now a chapter of accidents apparently opened up in my history: As a kind of compromise to the carrying out God's word to me concerning voting against Mr. J., I resolved to call on him and convert him from his erroneous views re the subject of holiness. The result was not only abortive, but most decidedly seemed to aggravate the situation. Forthwith he opened his batteries against me from the pulpit. This result was so decidedly uncomfortable to me that I wrote him a letter as a last desperate effort on my part to heal the breach between us. This, however, only added intensity to his opposition. Hence my church life was far from being a desirable one at this time. Also my financial history began to take to itself an unpleasant flavor. Difficulty after difficulty arose, threatening the very existence of the school. The mayor of the town had it in his power to veto the town grant of \$100 to the school by refusing to sign the necessary documents. Upon this grant was conditioned another grant from the county council of \$200. So this tangle threatened to lessen my income by these named sums. Various other perplexities and tangles also entered into my life which I will not take the time to mention; suffice to say that tangle upon tangle seemed to start up suddenly, and the future looked forbidding. I resolved to take the whole matter to God in prayer, and distinctively determined to find out his mind about it, and carry out instructions whatever they might be. To my astonishment these final instructions were, that I should go to the Rev. Mr. Jeffery and tell him my experience concerning not attending the quarterly board. I need not say that this was a bitter medicine to take, but, true to my covenant with God, I carried it out, with very little assistance on the part of Mr. Jeffery, who, indeed, made it as hard as possible for me. However, it was done thoroughly and satisfactorily, when lo and behold, the horizon immediately brightened and everything seemed hopeful and came into line most admirably. The civic year was nearly finished, and in a couple of days the town grant would have been beyond my reach, but just

at this time, almost immediately after I had carried out divine instructions, the mayor happened to pass my residence; I hailed him, when he came into the home and signed the paper cordially. This, of course, eased financial matters completely, and so everything began to run its usual course, even the minister being unable after this to touch me from the pulpit or otherwise.

Another incident I will mention in connection with this matter: Some weeks later as I was returning from a protracted meeting in the New Connexion church, where I had preached a strong sermon on holiness, I seemed to receive distinct divine commendation for the work done, accompanied with an intimation that I might ask successfully for the thing I then most desired. I stopped short in the street and considered what that most desired thing could be, when I came to the conclusion that it was a pleasant, fraternal talk with my pastor—his antagonism to me and my special work being unabated. Next day, happening to pass the parsonage, I found him employed outside his home, when a casual remark dropped by one of us, I forget which, led, after a strange fashion, to the desired conversation. On my way home I suddenly realized that what had been promised had been realized. This came as a surprise to me, as the whole matter had passed out of my mind in the meantime.

EDITING

Whilst in Milton I purchased The Georgetown Herald. My brother took charge of the printing of it, whilst I attended to the editorial work. This was an advantage to me in several respects, although as a financial success it was of very little value. It gave me considerable exercise in writing, and helped to conquer my great repugnance for composition: editorials must, perforce, be written weekly, hence necessarily whilst in the editorial chair I greatly improved in my ability to compose. It also introduced me to the privileges of public criticism. Very innocently I was drawn into a controversy with the Milton paper, and received a decided pummelling, which was not altogether undeserved on my part. Had I foreseen that one incident it certainly would have prevented my purchasing or editing a newspaper, so great was the suffering endured by my sensitive nature. However I weathered the gale and returned my Roland for an Oliver with decided effect, so that I had no call to be ashamed of the result. The reader will at once recognize the important bearing of this episode in my history on my more recent public life. It hardened me and increased my ability to endure the public criticism connected with my work in Toronto.

HEALTH

As to my health while residing in Milton, the ministerial sore throat alluded to, continued to affect me for some time—indeed, it interfered greatly with my teaching ability, but in harmony with the proverb, "Necessity is the mother of invention," it led me to adopt a scheme of teaching somewhat unusual, which was to let the scholars do the larger share of the teaching. This I secured by a system too complicated to be given in detail here. The results were, however, so satisfactory, that the school did not

suffer by my continued sickness, but was decidedly improved by the change.

After a time I concluded to attack the disease from the standpoint of dieting. I was led to believe that a decided change in diet might act favorably upon it. This change I saw could best be obtained by giving up entirely tea and coffee as beverages; but, as I was addicted to their use after a decided sort, I was aware that the battle would be a severe one. Whilst on the Cookstown Circuit I attempted to do so, but after a struggle of some months failed; hence I felt that I could not commence a second trial without considerable apprehension as to its success. Whilst contemplating the matter the memory of my experience in connection with the St. Thomas High School came to my rescue and prompted me to parallel it. I accordingly laid the matter before God in earnest petition, the outcome of which was that I was called upon to put the matter to the following test: The next morning when the coffee came to me, I was to be governed entirely by my appetite for it: if it was after the usual pattern I was to take it, but if all desire for the beverage was eliminated from me for that occasion I was to take it as evidence that God's call was for me to cease its use. Now, I had given special attention to the securing of the best brand of coffee; indeed, to guard against frauds had bought it wholesale and ground it myself, and, as we kept a cow, the accessories to the cup of coffee were the best. I mention this to show that the test was to be a thorough one. I do not hesitate to say that as that identical cup of coffee came slowly up the table—we had a goodly number of boarding scholars at the time—I felt some sensations of agitation and apprehension as it was arriving to its destination, but as I sat in judgement on my sensation, I was perfectly conscious that my desire to drink it had fled; and so for several years after I ceased to use either tea or coffee without detecting the slightest desire for them. The apparent results in this change in diet were that my weight was increased some twenty pounds during the next six months, and, very great improvement of the disease which I was combating occurred.

INCIDENTS

In connection with the revival of the experience of holiness on the circuit I will add a couple of additional items. One of the oldest members attended the same class-meeting with myself, which class-meeting I was often called upon to lead. This man, apparently a genuine, honest, exceptionally fervent member of the church, undertook to give his experience with reference to the blessing of holiness. He told us that once he enjoyed that blessing, but did not now, and professed to be a seeker of it. At the next class-meeting which I was leading, he gave his ordinary testimony, when I at once called his attention to the fact of his relationship to the blessing of holiness, maintaining that, under the circumstances, he was under the obligation to himself and us to refer to it and report progress. This he resented openly and decidedly, and thereafter there were strained relations between us.

A young lady giving her testimony about perfect love, told us very seriously that she had come to the conclusion that she did not carry out the command to love God supremely. My comment on this, as leader, was to the

effect that under these conditions she had no right to call herself a Christian, as she was deliberately and consciously disobeying one of the commands of God. This she resented, and had quite a tussle over it; finally however, she got to God in prayer, admitted the correctness of my diagnosis of her case, and obtained speedily the blessing of holiness. I mention these incidents, which could be largely added to, as illustrating the business air I ever assumed in dealing with experimental religion.

During the last year of Mr. Jeffery's pastorate he continued his opposition to this revival, but was ever thwarted in his efforts, for it went on successfully until near the end of my stay in Milton; but it so happened that he had an unusual number of calls to other pulpits, and I noticed that in every instance when he secured a supply during his absence, these ministers preached on the subject of holiness. Of course, to guard against this very thing, he distinctly discriminated against my occupying the pulpit at such times.

ANOTHER LANDMARK

And now I approach another of the special landmarks in my Christian experience. Acted on by various reasons, concerning which I shall not give an opinion, the trustees of the High School concluded to close it finally to the public, their ostensible reason being inability to meet the requirements of some changes made in the school law concerning public buildings for the better accommodation of the school. This action on their part, of course, ended my career as High School teacher, at Milton. Whilst I was planning concerning my removal, and, of course, with the expectation of moving my boarding academy as an adjunct to whatever high school I should secure, suddenly, whilst at prayer, this definite conviction came to me, shaping itself into a worded thought: "Stay in Milton and depend on the boarding academy alone for a living." So strong and definite was this word of God to me that I at once responded in the affirmative, promising to do so; but, after a time, as I contemplated the details, and more especially influenced by conversations I had with religious friends, I began to weaken and question the wisdom of standing by a promise made under those circumstances. Then the venturesome nature of the act began to show itself more fully, and the apparent impossibility of supporting myself and family by such a course emphasized itself. Then, again, my dread concerning erratic revelations and their possible consequences began to assume still larger proportions. The outcome of it all was that I decided it would be foolishness on my part to make good said promise. In short, I gradually came to the conclusion to call this communication a crazy revelation and as such to be ignored. I wish to say here that I did not arrive at this conclusion as one that was not satisfactory, as is often the case in the history of individuals. To me it appeared most reasonable and sensible, and harmonized with the judgment of religious friends; so I left no room for doubt as to my taking the right course in such conclusion. Therefore, I now deliberately resolved that the proper course for me to take was to leave Milton, provided a proper opening occurred. I talked about this decision of mine freely and openly, and realized no hesitation whatsoever on my part; no lurking doubts as to the wisdom of the

course harassed me in secret, not even when in the private closet of prayer. I may add that the holiness revival immediately ceased. Of course I did not notice this coincidence at the time, but it impressed itself on me as a fact as I looked back to it in after years.

Whilst in Milton my social intercourse with the friends was extremely pleasant, and I parted from them with many a regret. At the next quarterly meeting of the church a very eulogistic resolution was unanimously passed by the members; so that, taken as a whole, the few years of my life spent in Milton afforded exceedingly pleasant memories in every direction.

THOROLD

Almost immediately I saw in the papers an advertisement for a headmaster at the Thorold High School. I made prompt personal application, and secured the school without difficulty, with the privilege of bringing my boarding academy as a part thereof.

I experienced some difficulty in securing a proper school building, as a boom was on in rents and real estate at that time, caused by the work of deepening the Welland Canal, which was now in full blast. However, a building, formerly utilized as an hotel, was available, which would answer for both school room and boarding academy; and hence, with very little delay, I moved to that village, having no misgivings whatsoever as to its being the right course to take. Indeed, I pointed to the fact of this opening as evidence of God's superintending care over my life.

Once settled in Thorold I threw myself with enthusiasm, not only into the work of teaching, but also of the church. Of course, I expected to continue the holiness meeting, which had been commenced in Milton, in my present home; but in this I was disappointed. The distinct word of God to me, when asking definite instructions, was against it; but in a short time a young man came to me proposing to start a holiness meeting in a friend's home. Somewhat puzzled by this unexpected turn of affairs, I sought the mind of God about it, and was directed to sanction it; and so I contented myself by assuming that having a holiness meeting in the building where the High School was held might in some way prejudice me in the eyes of the trustees. When we attempted to explain God's dealings with us, very trifling arguments will satisfy the mind. However, I virtually became the leader of the meeting, and a number of persons professed to obtain very great spiritual benefit in attending.

In church work I was handicapped as far as the subject of holiness was concerned; the minister in charge, the late Rev. Mr. Preston, informing me in a cold-blooded manner that he had no sympathy whatsoever with that subject. Of course I was required to take the hint, and did not press the subject in the church, but confined my labors in that direction entirely to the holiness meeting. Nevertheless, I stood by the minister in his church work, and helped him with very material aid through a satisfactory revival which he held during my stay there. His methods were very perfunctory, and so he used the material of the church in the manufacture of revivals as an engineer would run an engine. I made no outcry whatsoever, nor did I

formulate any criticism against his methods, was loyal to him as a member of the church, and he had no cause to find fault with me; so on the surface we were good friends and that friendship never was in any way interrupted. By conviction, apparently, he was opposed to second-blessing literature and teachings, and I awakened no conflict, but, on the contrary, gave him the benefit of my assistance in every direction. I make this further remark, in connection with this matter, that open, square dealing on the part of minister or people is always followed with like results. Mr. Preston, I am certain, had no serious inconvenience or opposition from the holiness movement on his circuit, which certainly was of considerable force during my time in Thorold; but on the contrary he secured very great help in his ministerial labors.

INCIDENTS.

A few incidents in connection with church work may not be out of place here. The superintendent of the Sunday School was a man of mark and ability and a most active member in the church. Having known him from youth I had a high regard for his qualities, and rated him as above the average in spirituality; but unwittingly I came in contact with some of his business transactions through his own testimony, and to my astonishment discovered a spirit of retaliation on his part of very pronounced character. How to reconcile this characteristic of his with his religious profession puzzled me not a little. I might have dismissed the matter with a passing disturbance of mind; but as I was called on to listen to his Christian experiences and prayers in the church, the conflict was repeated very frequently. As I saw no way out of the difficulty I resolved to meet him in the gospel and utilize it as a remedy for my perplexity. So, on one occasion, when he was engaged in public prayer with his usual warmth andunction, and as I found my trouble of mind again to the fore, I took the position before God that I was prepared, in spite of my knowledge of his private character, to accept him as thoroughly illustrating Christianity, or the reverse. In answer to my prayer I found myself settling down to the fact that he did not illustrate religion—that his profession and practice did not harmonize; but in place of having the usual feelings of antagonism that might seem legitimate under these circumstances, I found myself called upon to pray for him, which I did with not a little fervor. This experience went on for some time; hence, when he led in prayer in public, I occupied the time in praying that the brother might see the glaring inconsistencies in his life. What was my gratification when some time after he gave a testimony publicly somewhat after this sort, viz: that he had been kept awake nearly the whole of a night and called on to examine his life in the presence of God and the gospel; that he had come to the conclusion that his life was not a consistent one, and, after much hesitation and trouble of mind, he had accepted God's verdict about it and covenanted with him to live differently: the outcome was that he soon obtained a distinct experience of holiness and henceforth determined to live in harmony with his profession. He at once attended our holiness meeting and added additional life thereto. However, it did not last long, and I attribute to his backsliding from this experience the fact that

he became a very pronounced enemy of my own, attributing the cause of his enmity to some financial transactions, which, to my mind, were not the real cause.

During the revival services different parties went past the resident minister and came to me for spiritual assistance; and had the minister been jealous minded these incidents would have furnished him much room for discomfort of mind himself and for actions which would have been an injury to himself and the church. However, he escaped this pitfall, and so reaped the full benefit of his ministerial labors.

Mr. Preston left the circuit at the end of my first year, and was succeeded by the Rev. John S. Clarke, a personal friend. There was no special history under his ministry, during my time, worthy of comment. Our relations were cordial in the extreme.

A TANGLE IN FINANCES

About this time I made a financial venture which must needs be related with some detail as it had a very important bearing upon my whole life. My brother-in-law, who lived in North Orillia, had purchased a farm on which was a large quantity of pine, his intention being to gradually sell the pine to pay for the land. In this he was being successful. I visited him when in Port Dover during the summer holidays, and was struck with the possibilities of the country, and suggested that if he saw a good opportunity for purchasing another farm with timber on it I would secure it, on the understanding that he, for a commission, would gradually sell sufficient of the lumber to meet the additional payments as they came due. Whilst in Milton he had arranged for my purchase of such a lot, but I was unable to secure the money for the first payment, although satisfied that it would be a good investment. This, my opinion, was speedily verified by the fact that the person who did buy it made the lumber upon the farm pay for itself and so had the land for nothing. But now another farm was offered, which I was enabled to purchase. He made the first payment for me by selling a small quantity of the pine, so small a quantity indeed as to make it clear that under similar conditions it would not take more than one-half of the lumber to pay for the place. This acted as a stimulus upon me to project the buying of another parcel of land, to be worked jointly by ourselves, and secure the property under these easy conditions. This was acted out and the money to secure it borrowed with apparent ease. At this time the work of enlarging the Welland Canal was going on rapidly and a large quantity of timber was in demand for that work. I came to the conclusion that we could successfully tender for a quantity, and did so, and secured the contract. This, however, required a still greater outlay at the start, and with equal facility I was enabled to secure funds; so we committed ourselves to the scheme. I shall not go into further details here, deeming it unnecessary. Suffice to say that when our expenses began to reach a large figure suddenly my brother-in-law was attacked with sickness of a peculiar character, which not only incapacitated him from further work, but was the means of complicating the business after a serious sort, such complication

being enhanced from the fact that I was not on the spot to supplement his lack. The crash in the lumber market of the world took place also at this time. These things of course, brought my financial venture to an end, leaving me minus the thousand dollars I had accumulated and in debt to the tune of upwards of two thousand dollars more.

Of course I was overwhelmed by these results. Moreover, as I went into the details of the catastrophe it only seemed increased thereby. Some of the money which I borrowed was from a widow who depended upon it to eke out her scanty support. Another sum was borrowed from a superannuated Methodist minister, and still another sum, the largest, from a man in comparatively poor circumstances. Hence the loss to them was very serious, and enhanced the gravity of the situation. In borrowing these sums of money, I had no misgivings as to any risk connected with the business. I had carried out every transaction in the conscious presence of God, and seemed to have, nay had, his definite sanction. Therefore, when the crash came it involved my relationship to God and to Christianity. Still further, I was at the time honestly tithing my income, and had resolved to give at least two tithes in the event of the success I fully anticipated being realized. But now I was face to face, not only with the loss of everything I had saved, but with the liabilities of the firm as my personal debts; for it so happened that my brother-in-law was counted out in the final adjustment, and I had to carry the entire loss. I immediately started for North Orillia to investigate the state of affairs on the spot. I found them fully as bad as reported and saw no way of recovery. The lumber market was flat, with no probable improvement in the near future. Hence nothing was left but to give up what lands I had purchased, and make the best terms possible with my creditors.

An aggravating form of the trouble was that I would be unable to make it take the form of a business failure, and so conform to the laws concerning it as to make a compromise with my creditors and be free to hold property or to start a future business in my own name. The chief reason of this impossibility arose from the nature of the debts, as above described. It could not be done without the appearance of fraud on the face of such an effort on my part. Beside, God's explanation of the situation seemed to forbid such action. Taking it altogether, I could scarcely imagine a more complete financial misfortune. Indeed, it did suggest itself to me as the outcome of deliberate planning on the part of somebody or some power.

Stunned by the magnitude of the misfortune, and alternating between infidelity and doubt as to there being any predicted religion. I flung myself before God in prayer, demanding almost peremptorily that he should speak and save me from absolute infidelity, if such could be done; when, to my importunate request, he gave a distinct reply, assuring me in definite language that through this apparent misfortune in my life some would get to heaven who otherwise could not.

On my way to Orillia, weighed down in spirit, I laid the matter again before God in a very comprehensive and importunate prayer, charging him

with being the perpetrator of the apparent outrage, and demanding, in the name of religion and my loyalty to him, some compensation; for my belief in spirituality was in jeopardy, bald infidelity still clamoring to be heard concerning the whole matter. This appeal of mine was met by a distinct call on the part of the Master "to recline on the bosom of Jesus." This reply to my request was intensely realistic. I immediately carried out instructions and received such distinct, conscious sympathy and rest of soul as made the time on the cars pass away in spiritual joy and even exultation of spirit. To me the experience was not only realistic but compensatory; hence I drew the inference that God had planned the whole scheme for some purpose which would appear further on.

SECTION V.

RE-ENTERING THE MINISTRY

Meantime the throat trouble, alluded to on another page, had very materially improved; indeed I considered myself quite capable of returning to circuit work should there be an open door. The thought of continuing to teach under these circumstances I scarcely entertained; for, whilst my school had prospered in Thorold the first year, the second year my natural defects as teacher began to show themselves, and I felt I could not be considered as a real success in teaching that school. The scholars were a difficult lot to govern, and their love of study was very small; hence my two weakest points, those of keeping order and forcing lazy scholars to work, were specially tested, and failed in the test. Indeed, so conspicuous to me was the failure that I had resolved under any circumstances not to continue teaching that school. I presume that had I attempted to do so I would have encountered no little opposition on the part of parents and trustees. However, I did not put this to the test, but announced early my intention to resign; indeed, I was so discouraged concerning my teaching that I resolved not to look for another school unless as a distinct necessity. I naturally turned my thoughts, therefore, to the ministry, as I could see no reason why I should decline such work if the way opened for it, seeing my health was sufficiently good, and all the other details of my call to the ministry stood as formerly. But I knew that my prospects, from the ordinary standpoint, were not bright in this direction, so I would needs look for a very poor charge, if any. Accordingly I investigated the possibility of an opening in the United States; I made some inquiries in the State of New York, but found no encouragement there. I also made an expedition to the State of Michigan to visit one of my former pupils, then in charge of a circuit, and very nearly accepted work there; but, whilst it was seemingly near, I failed to secure it. I attribute, however, this failure to a distinct providence, as well as to the fact that I did not act as one who had clearly and distinctly made up his mind to accept a position in the States. If such position had been forced upon me the possibilities are that I would have accepted it, but I had no distinct convictions in that direction.

Returning to Canada I found a position where a minister was wanted, at the village of Courtright, near Sarnia, and accepted the call, which, indeed, was pressed upon me and was not of my seeking. So, having settled up my affairs as best I might, paying back what money and property I had on hand to my creditors and reserving some forty or fifty dollars only to care for my family whilst finding them a home, I removed to the new field of labor.

I may add that, after the spiritual experiences above related, which connected themselves with the financial failure, I had no further depression of spirits growing out of that event. I cheerfully faced life, took up its burden and never after suffered an hour's discomfort from the contemplation generally of my apparently hopeless financial tangle. God's word to me concerning the whole matter stood me in good stead and brightened my whole life.

It will be noticed also that my religious life had not suffered any temporary lapse in my history since my special uplift in Milton. I had regularly and carefully tithed; I had been abounding in spiritual labors, both in the matter of the higher life and ordinary church work; indeed there had been perceptible growth as well as continuance in well doing, so that I could not connect the financial failure with any recognizable loss of spirituality. Hence when met by God's distinct word concerning the matter, I accepted it and had no regrets whatsoever concerning the part to interfere with present action. Under these circumstances I recommenced the work of the ministry on the Courtright Mission.

COURTRIGHT

This circuit included three small appointments—Courtright to the north, the terminus of a railroad connecting it with St. Thomas; Sombra, a village eight miles below, on the river, and a small country appointment between. I had no horse, and so used freely the river boats to get at the different appointments, or went on foot, as there were only eight miles between the two extreme appointments. It proved to be an exceptionally mild winter and navigation was open the entire year.

Our youngest child was born while in Courtright, and so we comprised a family of six. We also had experience in sickness, for all the children took scarlet fever, but came safely through. However, the community had been so thoroughly frightened by a virulent form of the disease which only a few years previously had carried off a number of children that we were completely isolated. But we had the services of an efficient doctor, and so on the whole, in spite of some drawbacks, we had a pleasant time as a family in Courtright. We found some congenial friends, and look back to our stay at that little river village with considerable satisfaction and pleasure.

The neighboring village of Mooretown, at a distance of only a mile and a half, was very much larger, and we drew our congregation chiefly from that place, especially from the members of the English Church, with whom I seemed to become a favorite in my preaching. Hence, the congregations were of a respectable size. The circuit was struggling under a very heavy

debt contracted while erecting an unusually large church, one that, to all appearances, was unsuited to the community, being very much beyond its needs.

I was called to look into the matter of going on a collecting tour amongst the churches, but, inasmuch as it was not laid upon me as a command, I had my choice. After close consideration I came to the conclusion that, as there would be no serious pressure brought upon the church immediately, such action could be left until the following year. Hence, I could give my whole attention to the spiritual work of the circuit and leave such financial labors to the one that would follow me.

Pursuant to my decision I commenced my work by exhaustive, minute pastoral visitation. The first quarterly meeting was to be held at a time when the probabilities were all in favor of unsuitable weather; so I requested the church to make it a matter of special prayer that we should have fine weather for the occasion—the state of the roads being such as to almost make it an impossibility to be held successfully should the weather be unfavorable. I note this fact that we held this quarterly meeting on the only favorable Sabbath of the fall.

REVIVALS

After preaching at Sombra one Sabbath, I was handed a note stating that a Mr. Brown, an evangelist, who was in a neighboring village, desired to hold special services in Sombra; that he would like to have them take the form of union services between the Episcopal Methodist and us, and requested the privilege of preaching in our church the following Sabbath. I read the letter to the congregation, stating that I knew nothing of this individual, but would call on him, and, if satisfactory, would be glad to have him preach; if not, I would preach myself as usual. I called and had a very close talk with this evangelist. His credentials and history satisfied me; hence I cheerfully invited him to occupy the pulpit, which he did, and the following day commenced his special services. I threw myself into this meeting with enthusiasm, for I learned to greatly admire his methods. His manner, when dealing with individuals, was apparently rough and startling, but his success, to my mind, was very pronounced. Many an individual I have seen go away in a wrathful spirit, the result of his close work and apparently rough handling, but invariably they would come back and secure in the end, spiritual help.

Personally I had some peculiar and serious spiritual experiences during the progress of this revival. I had been appointed to the missionary deputation on a neighboring circuit, and the time for filling this appointment came during the revival. I was greatly exercised over the matter, seeing it demanded absence from the special services at a critical time. I decided that the call of the church to the missionary work was of paramount importance, and therefore should cancel the other, and yet the question came up again and again as to whether or no God's call to the revival was not to take precedence. I had no way of deciding the matter with infallible certainty; and so, whilst I went to the missionary work, it was, comparatively speaking, in

doubtful mind. The controversy concerning that matter did not end for many years, especially as I traced, as I thought, evil results from my absence which might not have occurred had I remained on my circuit. So the conflict concerning doubtfulness was in evidence. It was simply another instance in my life prompting the cry of the late Spurgeon; "Oh for an oracle to decide with infallible certainty concerning the acts of our lives."

When I returned I found certain rivalries had set in. The Episcopal Methodist minister had monopolized largely the revival, and partyism had fully started. The state of my membership was anything but satisfactory, and I seemed called upon to be very searching in my preaching and pastoral work, which, of course, aroused against me opposition on the part of some prominent ones whose lives would not bear investigation as to harmony between profession and practice. Naturally they joined their sympathies with the rival preacher, and so I found myself laboring under very great difficulties. Rivalry between different churches, in any of its forms, was to me exceedingly objectionable; hence to remain impartial and to leave everybody free to their own choice and preference in the face of great efforts on the part of others to the contrary, was no light task. I became aware at once that my popularity with the church members was waning, and that of my self-constituted rival, increasing.

The evangelist left us just when the revival was fairly started, that being his invariable practice. I spent much time in prayer, looking for divine direction under these difficult circumstances. During this time the following serious incident occurred: I seemed called on to preach a sermon of a very personal character as far as the membership of my own church was concerned, not that I mentioned names, but I brought out characteristics of wrong-doing in so pointed a manner as to awaken more than suspicions that I intentionally made my remarks on individuals. I took this course against my preference, but on conviction as to the call of God for it to be taken. I seemed aware that it and my other acts of straight dealing would awaken serious opposition, which they did. To my surprise, I was required distinctly of God, the following Sabbath morning, to give my whole experience concerning this matter, and state, after a predictive sort, that God required me to say from the pulpit that he had commanded me to take this course, fully sanctioned it, and, as a further evidence to the church, would give them an outpouring of his spirit of an extraordinary character during that service. Certainly I trembled in facing the congregation with this prediction and all its possible failure or fulfilment. The challenge was an open, square one, and called upon all the church to look on and see it fail or succeed. During the sermon nothing special occurred, but during the after-meeting suddenly there came a wave of spiritual joy and ecstasy upon the audience beyond anything I had seen up to date. Hence my prediction was made good; so much so that I could afterwards challenge any to contradict or take the ground that prediction and fulfilment had not entirely agreed.

So much for the Sombra revival. As to its after history I had reason to believe that it speedily died away and the inert unspiritual character of the community soon reasserted itself. Nevertheless, one of its products was

a brilliant, successful Methodist minister who has occupied prominent places in the connexion.

Shortly after this I held a revival service at the intervening appointment, called Reynolds, with fair success.

At Courtright our membership was very small; so when I started a prayer-meeting the attendance was composed chiefly of Plymouthites and Baptists. It had a peculiar history, seeing each different class, consciously or unconsciously, struggled to be foremost. The meetings were very interesting notwithstanding the apparent difficulties which ever and anon were encountered. My presence as leader, although the meetings were held in my church, was quietly ignored by all when possible. Nevertheless my Christian testimony won its way to the front and gradually captured the situation, resulting in some distinct conversions, amongst others the daughter of the leading Plymouthite of the community. On the whole I look back to this series of meetings with considerable interest and satisfaction, the outcome being most encouraging. As one of the results I may mention that six months after, when visiting the circuit on invitation to preach, the Plymouthites made the exception of their lives and came to church to listen to a "hireling" preach.

CAMLACHIE

At the ensuing conference I was appointed to Camlachie mission. This was part of the Wyoming circuit, a division having been made specially to my need; for ministers were plentiful and circuits had to be carved out in order to give appointments to all.

As there was no parsonage on this new circuit, and no suitable house for rent, considerable speculation was indulged in as to where my residence would be. It was the natural desire of all that the new minister should live somewhere within the bounds of the circuit and not have to depend on a neighboring town. In the midst of doubtfulness I received my instructions to pack up what little furniture I had accumulated and start for my new field of labor. I was met by a deputation from the quarterly board, at the station, who showed great concern over the difficulties connected with obtaining a parsonage. However, I calmed their minds by stating that all I wanted at present was a storage room for the furniture which was now on the way, as my wife and family would be visiting for some weeks, in Jackson, Michigan, when one of the stewards said he could take charge of it and have it stored in his father's barn. This was accepted of course, and a party sent off to meet the team. This he did successfully and brought all to the desired destination.

Soon after an arrangement was made with the young man who owned this farm, and who, by the way, was a member of the church and leader of the choir, whereby we rented his home, when the furniture had only to be transported from the barn to the house. Our residence here for two years, as far as home surroundings were concerned, was satisfactory and comfortable. My work on the Camlachie mission was intensely spiritual and aggressive. I was soon recognized on every hand as a decided holiness preacher,

making the subject of personal experience prominent in all my administrations.

RE CALL TO MINISTRY

As I was without means of ability to secure the necessary horse and vehicle for travelling, it was a matter of no small importance to arrange for these. The owner of the farm, Mr. Maxwell, father of the late Rev. William Maxwell, had moved into Sarnia, and left behind him a horse and buggy, with all equipments; these he loaned to me in the meantime. As a singular experience connected itself with them I will relate it somewhat minutely. The buggy had not a very suitable appearance, for it had a wooden dashboard and was painted somewhat like a market wagon; and yet I saw that if a new dashboard was added and the whole painted it would be a very respectable turnout and suitable for my purposes. But as the cost, ten dollars, seemed beyond my means, I concluded that I could not afford the outlay. After using it for one day I put up at a neighboring farmhouse for the night. In the morning, after my usual devotion, when, as I reached the door of my room, a sudden conviction came to me that my devotional exercises were not finished. Hence I returned to them, asking God what was wanted. I then recalled a dream which I had that night, to the effect that the horse had run away, broken the buggy to pieces and killed himself. As I witnessed the wreck and remembered that it was not my property, I exclaimed, "I will preach no more." A strange coincidence was that I had that morning taken for my usual Scripture lesson, Jeremiah's call to the ministry. The two incidents seemed to connect themselves, and I was told that I had not treated my call to the ministry after that thorough sort brought out in the first chapter of Jeremiah, that if such disaster should come to me I would immediately conclude to give up the ministry; that is, I was connecting results with the call, that it was not founded solely on God's word to me and therefore not to hold good in the face of calamities or apparent results. I admitted the arraignment to be correct, and then and there settled my call to the ministry as being dependent entirely upon God's word, with the understanding that no form of results could possibly affect that call. Hence the settlement for life was now made.

Now followed a strange coincidence; happening to leave my horse for a moment in order to fasten the gate, he ran away, as he was nearing home; and, having gathered force by the way, ran violently against a rail fence. The almost identical picture of my dream was enacted before me in real life. The buggy and its contents seemed to go up in a shower of splinters; but because of this final settlement I looked on calmly and simply expected that I would know the meaning to be attached to the catastrophe. When I came on the scene to examine, what was my surprise to find that the horse was uninjured, but that he had kicked out the dashboard and so defaced the painting in other parts that it was absolutely necessary to have the buggy repainted and a new dashboard put on. Hence, by paying the ten dollars, I had, comparatively speaking, a new buggy, quite respectable in appearance and suited to ministerial work.

As usual, I make no comments on these coincidences or revelations, leav-

ing that work for the reader, or possibly some generalized remarks at the end of the autobiography.

REVIVALS

I went on with my pastoral work after a very thorough manner, securing definite results, which gradually led to a revival service at one of the appointments. This proved to be a marked success in every way; quite a number experienced the blessing of holiness and a goodly number were converted. As an indication of the thoroughness of the work, I may add that one of the young converts, after I had left the circuit, was the means of the conversion of her parents, as testified to me by themselves when visiting them some years later. I also held special services at most of the appointments, with encouraging success.

The quarterly board I found to be made up of very questionable material as far as spiritual life and experience were concerned; hence it was not a pleasant thought to look forward to these meetings in the future. But during the year the revival influence so acted upon them that one or two unimprovable elected to stay away, whilst the rest became decidedly improved; so my meetings with this board were a very pleasing contrast to the first one.

I left the circuit with an increase to the church through the revival services greater than had been reported during the entire history of the previous fifteen years, and with a goodly number of testimonies to the higher life experienced; indeed, no other circuit in the district reported so large an increase. Such was the general outlook as to the results of my labors on Camlachie mission.

INCIDENTS

As to particular incidents of special importance, they were many and various. One, which I have related rather minutely in "Divine Guidance," connected itself with the subject of impressional guidance. I was away from home a few miles, intending to be absent for several days on special circuit work, when an impression came to me that I should return home immediately as Mrs. Burns needed me; this I did, when I was met by a telegram from Kansas concerning the death of my wife's only remaining sister. It was from this peculiar incident that I gained clear knowledge as to the meaning and management of impressional guidance, as the reader will see by referring to the more detailed account of the history.

I may say that I illustrated practical divine guidance in all the incidents of my life at Camlachie, with this one exception: I was conducting a revival service at one of the appointments; the meeting had arrived at an important stage; ten or twelve were professedly seeking religion, but none had found the experience. This apparent lack of spiritual power was to me a source of great concern. One morning whilst at my private devotions, my attention was turned to this state of matters, when the spirit of prayer came upon me in unusual force; but during the exercise I was called to dinner, to meet some of my parishioners who expected to dine with me. Immediately a distinct conflict ensued in my mind as to whether I should continue this

prayer to a conclusion or break off here and dine. In doubtfulness I chose the latter course, and as speedily as possible returned to complete my devotions; but the result was very unsatisfactory in every way, and with somewhat of a burden upon my mind I went to the evening service, where the previous state of things remained unaltered. The next day the weather broke and made necessary the closing of the meetings, as I could not get there because of the impassable state of the roads; hence a doubt remained with me as to whether I had taken the right course. This incident was exceptional in its character, as above hinted at, and remained a puzzling fact in my history until its solution came at my Georgetown experience.

My close, personal application of religious truths to practical everyday life of course stirred up the usual antagonism, which came out in varied forms. Once I was called suddenly to use a sermon which I suspected would search closely the leading officer of the circuit, which it did, when he manifested his antagonism after an open, decided manner, accusing me before the after-meeting of intended personalities and unchristian conduct. Another time this same party manifested his opposition by abruptly leaving the church in the midst of my discourse. I called on him from the pulpit to stay and hear the remainder of the sermon, that he could not judge of the whole by hearing the first part. His reply was, in no very dulcet tones, that he had heard enough. He followed up these actions by making some strange charges against me at the following district meeting, which charges were not entertained; indeed it all resulted in further trouble to himself and exposure of his crooked life.

At the close of the first year I had begun to realize that my becoming conspicuous as a holiness preacher gave me a sense of loneliness, seeing there was no minister in the circuits around who took a definite stand on the subject. Accordingly I made it a matter of special prayer, for a number of weeks preceding the conference, that in the changes made for the coming year by the stationing committee a proper portion of holiness preachers should be sent to our district. During the conference I was billeted with a minister by the name of W. J. Ford, a very fine character indeed, and during our conversation he became interested in the subject, and definitely experienced the blessing of holiness. It so happened that he was appointed my nearest co-laborer, and so to that extent my prayer was answered. But on the two next nearest circuits ministers were appointed who had a record on that subject. The chairman also had to be changed and the party down for Sarnia at the first draft of stations was known to me as an opponent of the experience. The appointment seemed to be a very suitable one from the ordinary standpoint, and likely to be a permanent one; but in talking about it to my wife I remarked that the only reason I knew of why it should not be permanent was that it was not in harmony with my prayers. However, at the final appointment his name was struck off and that of the Rev. W. C. Henderson substituted; this party I had heard at conference give a definite personal experience on the subject of holiness. Hence my prayers had been answered according to reputed gospel measure—exceeding abundantly above what I had asked or thought—for now the proportion of holiness preachers in Sarnia district was greater than that in any other I knew

of. This history acted very strongly on me, and seemed, indeed, preparatory for future work. It gave me greater confidence in the fact that neither stationing committees nor conferences could have much influence upon my life; superior to all was God's management and guidance; therefore as controlling forces they were eliminated from my history.

EXTRA HELP

At one of the appointments I had come to the conclusion that the spirituality was at such a low ebb that I was unequal to special work in that community, and so concluded that unless I had some additional help I would have no extra services there. As if to meet this emergency the evangelist, Mr. Brown, alluded to in my reminiscences of the Courtright mission, came to a near neighborhood and offered his assistance, which I cheerfully accepted. His help was timely and exceedingly useful. He was able to dig down and find the real hindrance to spirituality which existed, and so our combined efforts secured results. A lady, the most spiritual in the community, testified to the fact, as brought out in these meetings, that when she contemplated the appointment of a minister to her church she had made very distinct and special prayer, to the effect that the person sent should be a spiritual man; that when she heard me preach she knew her prayer was answered; but that when I proposed to have special services in her neighborhood she had flinched, and for specious reasons failed to co-operate; when a blight fell upon their little church, she was not surprised, but hesitated to lay it at her own door. Now the work went on with considerable stir and improvement; and yet there was arrayed against it a decided unspiritual element in the church; so the conflict was deadly. After a time, before the fear of open rupture and a split in the church, the spiritual element succumbed, and united with their opponents to drive away the evangelist. I realized very serious trouble was ahead for the party who chiefly had accomplished this result, who indeed was the class-leader. I had close, lengthy conversations with him and laid before him the possible consequences of his acts. This, however, only awakened his dislike for myself, which he showed in every form during the remainder of my stay on the circuit. Apparently connected with this incident misfortune now fell upon this man, and a few days after my leaving the circuit he died. The whole history of this revival was very peculiar and complicated, and yet the results on the whole were good.

My own personal experiences were of an intense character. The opposition of part of the membership to the evident spiritual work going on impressed itself upon my spirits, gave me a clearer view of the deadly nature of such antagonisms and prepared me to cope with them more successfully than without these experiences I could have done.

One incident connected with the career of this evangelist I will mention. He had awakened my admiration thus far, and enlisted my hearty co-operation; but at the close of his work a question of finances came up. I shall not go into the details; suffice to say that I was forced to admit to myself that he failed at this point and that his conduct was anything but ideal. His eager grasping after money showed itself to me as out of harmony with his Christian profession and awakened my distinct condemnation. It

prompted in me the prayer that if God should ever call me to evangelistic work he would not face me with the temptations connected with collections for my own support. I need scarcely add that this episode in his life awakened my sincere regret; indeed, I seemed to have received a personal hurt thereby. I had calculated that he would ever live in my memory as an ideal evangelist, and so my disappointment was great.

Towards the close of my second year on the Camlachie mission the active spirits on the circuit who had met my evangelistic efforts with opposition more or less pronounced, organized for the purpose of preventing my return for the third year. I may remark that at the end of my first year a similar effort had been made on the sly, but some of the members, who had received distinct spiritual profit under my ministrations, becoming aware of this fact, had circulated a petition in my favor, which petition, after some hesitation, I sanctioned. This paper was almost unanimously signed by the members of the mission; but on this occasion a demand for my removal in the form of a petition to the chairman was circulated, and obtained a considerable number of signatures. This was presented to the chairman with the statement that, although it did not represent the majority, still, as it represented a considerable minority, it proved the presence of serious friction, such as would doubtlessly endanger the prosperity of the circuit if I was not removed. I was, therefore, called on to consider the gravity of the situation and decide as to my own conduct in the premises. This, it is needless to say, I decided independently, in the closet of prayer. To me it became evident that my work on that mission was done, that however successful I might be in fighting my opponents and holding my own on the circuit for another year, the outlook as to its usefulness seemed a hopeless one. Hence, true to my convictions, I resolved to leave. This intention of mine I communicated to the chairman so as to relieve the situation as much as possible. I also planned that the whole odium in the minds of the recalcitrants should fall upon me, in order that my removal would heal every breach and allow the circuit to go on its way rejoicing, without any split or loss of membership.

The advantages of this course of action on my part to the circuit were so evident that all my friends acquiesced, whilst yet retaining their regard for me. Indeed, as I had not consulted them in any way and had taken this action independently of anyone, they had no resource but to accept the situation as I made it for them. Hence, as above stated, I left Camlachie Mission with a large increase of membership; and after years showed that it went on without check and soon became a self-supporting circuit.

And now I was facing the future with a history connected with circuit work which I knew would make it increasingly difficult for the Stationing Committee to find me a suitable field of labor. The question might be asked, why this should be so with such a satisfactory record as to increased spirituality and numbers on my last field. The reply to this is that commotions similar to those alluded to are feared by circuits more than improvements in the religious character of the church or increased numbers are desired. Indeed, I had already earned the name amongst my brother ministers of "circuit

smasher." Subsequent history also proves, as in the history of the Rev. Mr. Truax, that no matter what qualities or what advantages connect themselves with a minister, this one characteristic makes it increasingly difficult for the Stationing Committee to find him a charge, because Quarterly Boards are on the alert to make it difficult for such to be appointed to their circuits. Hence, the inevitable result is that the attempt is constantly being made to crowd him into the smallest corner and restrict his power to benefit to the greatest extent possible.

Whilst considering the matter the conviction came to me that I should take up again the work of teaching a boarding academy, somewhat after the pattern of the one at Milton, though without the connection with the high school which there obtained. I remembered that in Georgetown a suitable building for such a purpose existed, and which was then unoccupied. Accordingly I made an expedition to that place and found the way open and everything favorable for such an enterprise. The chief reason which led me on to this venture, after all, was the history which connected itself with the closing of the academy at Milton. I strongly suspected that my failure to carry out God's word at Milton was the real cause of the failure of the school, and I naturally presumed that carrying out this word of God by starting an academy at Georgetown, disconnected from any other school, would ensure its success. At all events, my call to this work seemed to me as perfect as I could demand, and accordingly I announced my intention to the district meeting and requested them to recommend me to Conference for supernumerary relation to the ministry. This was readily granted and passed on to the Conference, where it was entertained, and I ceased forever to be in the list of the active ministry of the Methodist Church.

As no unforeseen difficulties came up, with comparative ease and celerity I was enabled to move to Georgetown with my family and effects, and occupy the large building which had been put up some years before as a private academy. This building was well suited for my purpose, although considerably larger than necessary. It had been built both for private residence and teaching purposes, and so was in every way satisfactory.

I need not go into the details connected with moving and starting another school, suffice to say that everything went on smoothly; a goodly number of boarding and day pupils came in answer to my advertisements and personal canvass, and so I found myself again giving my whole time to teaching a private religious academy; for it is needless to say that the whole underlying thought was founded in my religious convictions.

It turned out that the school became a distinct feeder to the ministry, as the bulk of my students came to me for preparation for the ministry.

At the end of the first year Rev. Mr. Demill, who owned a flourishing ladies' college at Oshawa, approached me with the proposition to join forces with himself and model the institutions somewhat after the pattern of his own. His institution being confined to the young ladies, we proposed that the Georgetown college should be confined chiefly to boys. However, I need not go into details here, for, whilst it is a fact that we made a quasi-amalgamation or union, the results were not very satisfactory. Indeed, the episode

made little impression upon my life's work, for at the end of two years I became convinced that the whole venture was not, and could not be made, a financial success, and that nothing remained for me but to close the school and look for some other means of support.

Of course, this was again a serious crisis in my history, and accordingly I sat down to face it squarely and try to understand the why and wherefore thereof. That God had distinctly spoken in my call to this venture I had not the slightest doubt, and, generally speaking, I was sure that he would indicate my future course, whatever it might be; but of the fact that I had failed in making this college a success I was now certain. It was while facing the situation in the private closet of prayer that again God spoke to me, somewhat after the pattern of the incident recorded in connection with my stay in Milton. God's word to me took a very definite form as to wording, and was to this effect: "Stay in Georgetown, pay cash for everything, and the first day you fail to have the money to run the institution on a cash basis you may close it." As may be imagined, this word of God to me awakened my serious concern, and around it was fought the decisive battle of my life. Accordingly I made no apology for spending much time over its consideration.

In the first place, as above stated, I was thoroughly confident that, from the ordinary standpoint, failure could not but be the result if I continued the school. Already I was some hundreds of dollars behind, and I saw no human prospect of paying these fresh liabilities incurred in conducting the school, let alone provide for future expenses. Hence, to carry out the word of God meant to face continued financial disaster. But on the other hand, the memory of a similar crisis in Milton had to be thoroughly discussed and mastered. The suspicion, yes, more than suspicion, almost conviction, came to me that I should connect the financial disaster which met me at Thorold with my failure to carry out God's word to me at Milton. Certainly that whole matter was full of perplexity, but the thought would come to me that possibly this perplexity would be met and explained if I should now be obedient to God's word, rather than disobedient as formerly. Then, again, the question of fanaticism was up for careful investigation. It looked like fanaticism of the wildest kind to go against every principle of business, reason and common sense in continuing the school when there was no prospect whatsoever of success being achieved, when the failure of previous years spoke loudly of the impossibility of success in the future. In short, the whole subject of Divine guidance as faced at different crises in my life was up for final consideration—for final acceptance or for final rejection. Again, the question as to how such a course on my part would be accepted by my church had to be considered. The suspicion would come up that if I should take such a course it would completely estrange all religionists from me, that I would have to go out in loneliness and expect not only to be misunderstood but opposed and combatted by Christianity in its every form. In short, it was a call for me to go out and illustrate Divine guidance alone; for I had a strong conviction that whosoever took such a course would be opposed to the death by all religionists. Then, further, the thought of possible complete collapse and failure had to be faced; true, I was, in a sense, a failure in the ministry, in business and in my present venture, and yet I could easily imagine a

greater failure in all these things, including my personal character, as the result of erratic guidance—failure in everything I held dear and sacred in life. The question of surrendering them all and ending my life as the dupe of hallucinations had to be looked at squarely, and a decision made. I may add with confidence that no one form of opposition or trouble which has taken place in my history escaped my consideration at that important epoch. Naturally I took time for slow deliberation and candid, careful examination. It happened to be the time of the summer holidays, so I had the school-room to myself, in loneliness to fight out the momentous battle. I took some three days for the consideration of the subject ere reaching a final conclusion. I remember with what earnestness and singleness of purpose I searched the Scriptures for help, ever and anon crying to God for enlightenment. Slowly I took the position that if God should make it so evident that this was his word, so evident, I say, that I never could in the future doubt its genuineness, then I would accept and carry out instructions to the end. I remember one act that I perpetrated which seemed to me at that time daring; and if any one will take in my surroundings, that I was an orthodox Methodist preacher, that I had had no occasion to doubt any of the dogmas of my church, they will realize how venturesome was the act. Some question, I forget exactly the nature of it, but of its distinct bearing upon the subject, of course, I have no doubt, came up for consideration and I seemed to get some enlightenment about it from one of the Epistles of Paul, when I took the position before God "That is only an apostle; I want the words of Jesus himself." Immediately my mind was turned to a passage containing the reputed words of Jesus, which met the case fully.

Of course, the history of my financial crash, after disobeying or failing to carry out God's word at Milton, occupied an important place in my thoughts, and the conviction became a certainty in my mind that that financial trouble had its explanation in the manner I had treated God's word to me on that occasion. Moreover, the belief was strong that if I failed at this point also a similar history would follow, though in a more pronounced form, or that the whole subject of Divine guidance would be swept out of my life.

And so the hours of those days passed away fully occupied in the consideration of the whole question. I did not imitate the reputed history of Jesus, and fast as well as pray, but my whole time during those three days was given to the subject.

Finally it shaped itself somewhat after this pattern: The call was upon me to accept this communication as the veritable word of God to me, and by this act decide the whole question. Moreover, it implied that in accepting it I also must take the attitude to God of giving up myself absolutely to his personal control for the rest of my life, be the consequences what they may. The wording of the covenant with God which I seemed to be called on to make was, as far as I can recollect, as follows: I covenant to accept God as my only guide absolute to the close of life, with the understanding that this covenant must be binding upon me to the judgment day, no matter what may be the apparent result during life; should my obedience lead me into any or all forms of erratic conduct, or even make shipwreck of my moral or

religious character, still I must carry out all Divine instructions, and let others judge from my history of the value of a life of obedience after this sort.

Towards the end of the third day I was fully aware that I was convinced that it was the part of wisdom to become a party with God in this contract. I felt that I could not honestly tell God that I still had doubts as to the Divine origin of the communication to me re the school; hence nothing was left me but either to accept, knowing that it was his expressed will that I should do so, or reject, knowing that I would be disobedient to his voice in so doing. This final position was, of course, to accept the way of obedience come what might. I have no rhapsodies, no physical manifestations to tell of as connecting themselves with this momentous decision. I entered into it as a business transaction, calmly and confidently, fully aware of the vast importance of the venture I had made.

And now having finished this important experience, it remained to put in practice the resolution arrived at. My first act, of course, was to inform my wife of the whole history, including my future intended line of action, advising her to make it a matter of prayer, and learn God's mind about it as far as she was concerned. This she did, when she received a definite word of God to the effect that the whole history was in harmony with God's original word to her, as alluded to in former pages. Even during my three days' spiritual conflict God had, ever and anon, assured her, when in fearfulness and perplexity concerning my apparently erratic conduct she went to him for instruction and comfort, that my exercises of mind had a direct bearing on his word to herself concerning future soul rest, and that all she had to do was to simply look on in confidence that he was evolving the very best for all concerned.

SECTION VI.

PRACTISING THE GOSPEL

My next thought was to arrange about carrying out instructions with reference to finances. As a matter of history, I owed accounts to a number of business firms in the village, expecting to pay them out of the money of the students who should come after the holidays. I adopted the following plan:—I went to each party, explained the situation as carefully as their needs required, proposed to pay cash for everything, to give them my full patronage in business, and pay up the back debts gradually as I might be able. All without exception acquiesced in this arrangement promptly and cheerfully. The next question was about advertising and canvassing for additional scholars; but here I was met by the distinct word of God that I should do neither, but leave it entirely to his hands.

When school opened I had fewer scholars than the previous year, but the difference was slight. I began readily to carry out the conditions on which I continued the school, viz., to pay cash for everything. It was not long before I came to my last dollar. Then followed a lengthened time when the last dollar, and even fraction of a dollar, was the ordinary daily ex-

perience. It always looked as if we were on the borderland of collapse, that to-morrow would see the school closed, but that to-morrow prolonged itself some nine months, even to the Easter holidays, when the school closed, as will be seen, not for the want of money, but at the distinct command of God.

However, the trials of faith abounded during these months, and began to fall specially heavy upon Mrs. Burns. Her natural fears about the future prompted her to be very careful in expenditure, and especially to save at the expense of her own labor. Indeed, she began seriously to jeopardize her own health by her excessive efforts to prevent the closing of the school prematurely. I remonstrated with her, ever and anon, pointing out the evident fact that she had the whole situation in her own hands, that she was at liberty to hire all the help she needed, and if the day arrived when I could not pay for it, then I could close the school with the sanction of the Master, and turn my attention to some other means of support. This she admitted readily enough, but when the test came she ever and anon yielded to the temptation to engage in excessive labors which indeed finally injured her health to that extent that this proved to be the word of God in the closing of the school.

FAILURE

It was not long, therefore, ere the pressure of these peculiar circumstances acting upon Mrs. Burns, awakened my deepest concern, and centered my sympathy upon herself. The situation rapidly proved to be more difficult than I had imagined, and finally brought me to the point of despair. I argued that, as far as I myself was concerned, I was prepared to endure any strain, and carry out my contract at any cost of personal suffering or loss, but when it came to the sufferings of another, and that my wife, whom I was under every obligation imaginable to care for, and when, also, I realized that the course I was taking was rendering her life burdensome and threatening to undermine her health, I deliberately concluded that the way was too difficult and the burden too heavy.

For example, we had a number of boarding scholars whom we had engaged to care for during the quarter; they had prepaid their expenses, and yet day after day it looked as though it would be impossible to provide necessities for the table on the morrow. Mrs. Burns asked me what should be done if we could not secure the needed food. My reply was, simply state the fact to the scholars and let them go home. This not only looked harsh to her, but unjust. We had their money, and how could we send them home without outraging justice? To these reasonable objections my only reply could be that I was carrying out God's word, and it would be time for her to find fault with God's management when we did send them home—not to anticipate even by one day. Our conferences were generally concluded by mutual prayer, in which, in our apparent distress, we could get spiritual comfort and strength to face the future, but the influence of such hours of prayer did not seem to last long; the hard necessities and possibilities of the coming day again would make their appeal for borrowing trouble and anxiety concerning the immediate future.

Weighed down by these unpleasant surroundings, I finally determined, and that in cold blood, to give up the battle. This I did after the following

practical form: Mrs. Burns felt that she needed some supplies for the next day, and for which I had no money. Accordingly I told her she could get them on credit, but with the understanding that that closed the school; that I gave up the whole battle and would forthwith undertake to support my family without any reference to Divine guidance.

ANOTHER START

It will be seen by this that I fully understood the nature of the step I took in so acting. Henceforth I was to repudiate the thought of Divine guidance in all its forms, pronouncing it a delusion and a snare. But I immediately entered into a horror of darkness of soul which words cannot describe. The whole future seemed dark and threatening, and my life an absolute failure. Turn which way I would no ray of hope appeared; all was the blackness and darkness of despair. A few hours of this experience sufficed. I went to Mrs. Burns with new light on the subject. I saw plainly, as I then said to her, that however distressing her present life was, I was satisfied the future would be far worse. I plainly saw that she would have for a husband a man who had utterly lost hope, and who was left without one ambition. However I might exert myself physically or mentally, nothing but a hopeless wail would characterize my future life. I said that I was perfectly satisfied that her position as the wife of such a man would render her life far worse than any possibilities connected with my carrying out Divine guidance could do. She took in the situation and asked what should be done. I hesitated not to say that if I took up the contract again everything would go on as before. Accordingly she knelt with me, and, frankly admitting our failure and undertaking to recognize life again in harmony with the contract I had entered into, the whole horizon immediately brightened and our life went on as before, with this additional advantage, that I never more was tempted to give up because of apparent misfortune to my wife resulting from my action in the premises. This lapse of a few hours has been the only break up to date in my thoroughly fulfilling the contract into which I entered with God as to Divine guidance.

INCIDENTS

Many thrilling incidents group themselves around my subsequent life in Georgetown, some of which I deem it right to reproduce. Once, when very close run for money, I remembered that one dollar was due me from a scholar to whom I had formerly given extra lessons. This had been owing to me for some time, the party, a clerk in a store, having neglected to pay it. God seemed to be calling on me to collect the money. This I was unwilling to do, and it will surprise, and perhaps amuse, the reader to learn that after hours of hesitation, and after walking past the store several times to get my courage up, I actually did enter and with an apologetic air ask for what was due me. The money was promptly handed me with an apology for delay. Why I should have such an aversion to collecting a little money due me is one of the things I cannot explain. It was part of my make-up, that part which I alluded to when the thought of business met me in early life. Extreme sensitiveness in collecting money or ever characterized me, and does yet. However, the dollar met the needs of the hour, and so saved the school for another day.

When the Christmas holidays came there was a money incident of a very thrilling character. My scholars had all left for home, the money for fees had been paid in and expended, and I was facing two weeks without any income. How to support my family during those two weeks was no small problem. added to this, we had arranged to visit my father-in-law at Eden, some twelve miles distant, whither we had to go by rail. Certainly the trial of our faith was great in these circumstances. I simply had to take my stand that God would provide in some way that we knew not of, or the school would close. The last mail had come ere we should start for Erin, but it brought a letter containing upwards of thirty dollars, being payment of a debt a year old, but which debt I had given up as lost. It is true that the minister who owed it, some six months before, meeting me at a camp-meeting, had reminded himself of it and expressed himself as hopeful that he would be able some time to pay it, but my expectations that he would do so were very small. Its opportune arrival was the only money incident that I can remember that brought a few tears. Certainly it was timely, and suggested, more than suggested, to me a direct Divine interposition, and was calculated, amongst other money incidents, to strengthen my faith in God's practical guidance in the affairs of life. Of course, this money eased the situation and enabled us, not only to carry out our promised visit, but also to meet the scholars again at the close of the vacation and go on with the school.

The money brought by the returning scholars carried us on for some time comfortably, but when it was expended the sparrow life again commenced, which, of course, was full of incidents of a thrilling character, most of which I have forgotten.

Once Mrs. Burns announced that there was no meat for dinner. I replied that I had no money, but that there were some hens in the barn that might be substituted for beef, and really chicken was not a bad substitute. The objection to this was that some of the hens were laying, and we could not distinguish between those laying and those not. My reply to this was that it was none of my business; if God did not provide the beef and the chickens were there, of course, he intended the chickens should be used. Accordingly they were appropriated to this purpose, amidst the tears of some of the children whose pet hens had to be sacrificed to the needs of the hour, and so we fared sumptuously on the chicken for a time. The amusing sequel to this is that very soon after what fowl had not been eaten had to be given away, so we could look back to the fact that we might just as well as not have eaten more of them.

Once during these months a friend, who had become interested in the school, pressed earnestly upon me the propriety of looking for help from some of the moneyed men of Methodism to put the school on a permanent basis, seeing its chief work was preparing candidates for the Methodist ministry. His arguments impressed me somewhat, and so I brought the matter before God in prayer. I was directed to go to Toronto and lay the matter before the late John Macdonald. I accordingly went to the city and called upon him. He was in the midst of business and wished to avoid the meeting, when I suggested that I might call upon him in the evening at his private

residence. His reply to this was that he had just as much time then as any time, and so he turned from the work in hand to give me an audience. It was not long before he interested himself considerably, not with the intention of assisting, but to disabuse my mind of any possibility of help in the direction I was looking. His arguments were thoroughly convincing, and I at once dropped the matter. On going out into the street and asking God the meaning of it all, his answer was quick and to the point, viz.: that he had brought me there to simply disabuse my mind of any possibility of help in that direction, and then directed me to call on the only party in the city I knew of who had any sympathy with my work. This I did, and found his conversation a good antidote to the necessary disappointment. On returning home and reviewing the matter, I could not but admire the whole incident as illustrating practically the value of Divine guidance.

CLOSING SCHOOL

And now, when approaching the Easter holidays, Mrs. Burns' health gave unmistakable signs of failure. The doctor also confirming this fact, I saw that the close of the school was inevitable. However, I looked beyond the apparent means to God's distinct providence in the matter, and soon was possessed with the conviction that he was calling for the close of the school at the Easter holidays. Of course, I made every preparation for such inevitable result. In looking back over the nine months which had elapsed since my Georgetown experience, I had to admit that the results financially were in every particular superior to those of the former two years. I had not only paid my way, but I had paid considerable on back debts. I had also, by boarding and educating the daughter of one of my Thorold creditors, finally cancelled her debt of some two hundred dollars, and in a way which was exceedingly pleasing to all parties concerned. Indeed, the mother of the young lady wrote to us to say that, in place of looking upon my inability to pay in cash as a misfortune, she now looked upon it as rather a piece of good fortune, and was grateful to God who brought about the means whereby her daughter had secured a needed education, which, without this incident, she otherwise could not have secured. Her guardian also, the postmaster of Port Dover, wrote a letter of similar character.

HOLINESS ASSOCIATION

During the first year of my stay at Georgetown the Canadian Holiness Association was formed, on this wise: The Rev. James Harris, who was at that time stationed at Brussels, arranged for a holiness convention to be held in his church. It was duly advertised in the Christian Guardian; and in response a number of friends, both lay and ministerial, attended. I was called upon to preach the first sermon, and as this sermon gave character to the whole convention, I will outline it briefly. I took the position that the God of the Bible commanded us to live holy lives; secondly, that we were under positive obligations to carry out this command. What was holiness had now to be discussed. I took the position that the varieties of opinion on this subject were not relevant to the present occasion, that it was not necessary for us to secure and adopt accurate definitions, or to select one from the

host of definitions that flooded the churches and stand or fall by it; that there was a shorter way to get at the whole matter, to wit: we could question ourselves after the following sort:—Do I at the present moment obey this command? If not, may I? This latter question, of course, I proved was to be answered in the affirmative. This being the case, then God, who gave the command, must know what it was for us to obey it. We could, therefore, go to God with the definite request that he should give us whatsoever he knew to be wrapped up in that command, as our personal present experience. This experience, without being known to us in its definitions, could be accepted by faith in Christ; then we could examine our own experiences and know from them what holiness is. This line of reasoning was adopted generally, and forthwith we severally took our stand either as accepters of the blessing of holiness, or as seekers. On these lines the convention proceeded, and became intensely interesting, whilst definite results began to show themselves at once, after a very marked manner.

Towards the close of the convention Mr. Harris proposed the organization of an association. The response to his proposition was very decidedly in the affirmative, seeing we were all acted upon by a high-tide convention, and the possibilities concerning propagating the subject of holiness after this definite form seemed very bright and encouraging. The machinery of the Association was very simple, consisting of a president, one vice-president, and a secretary and treasurer.

It was resolved to hold a similar convention the following year during the month of October. It was further resolved that a request should be made to the editor of the *Christian Guardian*, that he would devote one column of the paper to the work of the Association, and the Rev. B. Sherlock was appointed to furnish copy for said column, providing our request should be granted.

I was chosen president of the Association, and as some personal history connects itself with this appointment I will here mention it. As I was weighed down with debt, as above mentioned, the thought of taking any prominence in the movement was very repugnant to me. But when I was met with the call either to accept or refuse this office, I found myself unable with a clear conscience before God to refuse. I seemed to instinctively know from former experiences in my life that refusal would involve much soul unrest and a probable giving up of the experience of holiness altogether; so that when I accepted, it was clearly to me a case of accepting God's call, and, therefore, my financial difficulties would not justify my refusal. Mr. Harris was chosen vice-president, and the Rev. Thomas Colling, B. A., secretary. The next convention was to meet at Georgetown.

Before the secretary sent the request of the Association to the editor of the *Christian Guardian*, I had occasion to call on him with reference to other business, and had conversation about this matter. I found him exceedingly averse to granting our request, and seemingly under the misapprehension that his refusal would prevent the Association reaching the public in printed form. Of this I disabused his mind, assuring him that the matter of publishing in the *Guardian* was secondary, that without doubt the

movement would reach the public, and it was simply for him to decide whether it would be in the *Guardian* or in an independent publication. He thanked me for my information and said he would give the matter his careful consideration. His decision was that he could not comply with our request.

I remember, during our conversation over these matters, making the remark to the friends that they must be prepared to meet opposition from the most unexpected quarters. This prophecy of mine commenced to be fulfilled when the late Rev. John Carroll, who had been for many years looked upon as the best representative of holiness in the church, came out against the formation of an Association, in a sharp letter in the *Guardian*, immediately following the announcement of our convention in that paper.

HOLINESS MEETINGS

We had arranged for holiness meetings at the next Guelph conference, if the way should open for them. Accordingly, when conference opened we announced for an early morning holiness meeting every day during its continuance. These meetings were fairly well attended, and took the form of strong aggressiveness from the start; hence definite results at once began to appear, and gave character to them during their whole history.

GEORGETOWN CONVENTION

The second convention was held, as announced, in Georgetown, during the second year of my residence there, and was, every way considered, an improvement on the first one. This meeting was attended, amongst others, by Mr. Isaac Anderson and Mrs. J. Verner, of Toronto. I mention their attendance as they took a prominent part in the after-history of the organization.

During this convention arrangements were made to publish a separate magazine should the way open clearly; the Rev. Dr. Sutherland being present was appointed editor, and the Rev. Benjamin Sherlock, assistant editor. Previous to the convention I had a strong experience connected with the matter of my office. The thought of being prominent in this holiness movement in place of becoming more agreeable to me tended in the contrary direction. The objections which connected themselves with my financial embarrassments steadily grew in importance in my eyes, and so I resolved if possible to avoid any conspicuous place in the work. I made it, therefore, a matter of earnest prayer, requesting of the Master the privilege of utterly refusing any office in the Association. Whilst thus engaged in prayer I was met by a peculiar experience, which I will narrate, although in doing so I expect to run the gauntlet of severe criticism in the future. A certain physical manifestation seemed to overtake me, which I can describe best by the sensation of being sand-bagged; I seemed to receive a stunning blow on the head, and in connection with this sensation a distinct word of the Lord seemed to come to me to the effect that I must refrain from meddling with that matter and leave it entirely to God's providence as to what place I should occupy in the movement. Towards the close of the convention, when the question naturally came up as to the election of officers, so impressed was

I by these experiences that I refrained from alluding to the matter by word or act. This action, or apparent inaction, on my part, I soon learned, was interpreted by some to mean an effort on my part to remain in office, as in the constitution the matter of re-elections had not been mentioned. Though perfectly aware of this misinterpretation of my conduct, yet so great was my dread of doing anything that might influence the result that I refused to take any other course. However, the secretary came to the rescue, and took the position very properly, that although the matter of re-election had not been mentioned, it was virtually implied; all agreeing with this we proceeded to the election of officers. The result was that no change was made, the same officers remaining for the ensuing year.

LONDON CONVENTION

The next convention was appointed for London, to be held in the church of which the secretary was pastor. This convention also showed steady improvement along the same lines as the former, but on a still larger scale. One incident I recall, illustrating my dislike to be made prominent. During the services I kept in the background as much as possible, putting everybody else forward that I could. This seemed to awaken the concern of the secretary, who at one time, when I was sitting back from the front, as usual, came to me and in an undertone remarked that he thought it was usual for the president of a meeting to sit rather in the front than in the rear. Under this pressure, of course, I sat in a more prominent position; but I relate the incident for the purpose of showing that my actions of this kind were not the outcome of false modesty, but of constitutional diffidence, coupled with honest convictions that I was unsuited for the position, and give evidence of the fact that my after prominence in the history of the movement was not of my own choice, but was, in a sense, of necessity.

The whole convention was characterized by very great religious enthusiasm; indeed, as a series of meetings they were very much above the average in spiritual power and in definite results, considering the size of the audiences. At the close of the convention the election of officers again took place, with the same results as in former years.

SECTION VII.

And now the time had come to close the Georgetown school. I had presumed that it would be necessary to leave the town still indebted to some of the business men there, but during the process of arranging matters, I learned that an insurance policy which I held was an asset of some value. On inquiry, I found that I could secure upwards of two hundred dollars by giving it up. This I was called on to do, and this amount, added to what furniture I had on hand, was sufficient to cancel all my obligations incurred whilst in Georgetown; hence I was able to move away without leaving any fresh liabilities behind. When talking over the matter of the loss of my insurance policy of fifteen hundred dollars with Mrs. Burns, I took the position that she should not find fault with this arrangement, seeing it was sanctioned by the Master, unless the time came when she could honestly say that she needed

the policy, and, added, as a pleasantry, that, judging from this history, she was not to be a widow.

Having thus broken up the school and settled everything satisfactorily, it seemed to be the proper thing for us to leave part of the family with their grandparents at Erin, while Mrs. Burns, with the rest, should make some long-promised visits, with the understanding that she was not to remain one day at any place because of not having a home. This programme was carried out pleasantly and satisfactorily to all concerned, she visiting friends at Farmersville, a village on the St. Lawrence, Kingston and Milton. I rented a cottage at Grimsby, where the whole family spent the remainder of the summer. When we look back at this part of our history we have to admit that if we had had a home and I had been called away on business for the summer no pleasanter arrangements could have been made, onlookers of all kinds being judges.

EXPOSITOR OF HOLINESS

As to my own course, God's call was clear and distinct to go to Toronto and do what I might towards starting the projected holiness magazine. I had no thought of publishing it myself; my utmost intention was to have it edited by the appointee of the Association, to wit, the Rev. Dr. Sutherland, but I expected to interest myself in the business connected with floating it. I expected that this work would occupy my time until the coming conference, when I hoped to be reinstated in the active work of the ministry and secure a circuit; this space of time covering about three months. I immediately wrote to the Secretary of the Association concerning my intentions, requesting him to meet me at some convenient place to confer about the matter. Some delay was occasioned in his reply, but, in no way discouraged, I determined to go to Toronto alone and do what I might concerning the matter. However, after a time, I obtained his reply, which was a cordial endorsement of my thought, and directing me to meet him in Milton. According to appointment we met there and discussed the matter fully and, amongst other things, decided upon a name for the magazine, to wit, "The Expositor of Holiness."

I quickly went to Toronto, having nine dollars in my pocket, part of it the surplus of collections at the last Annual Convention. The first person I called upon was the Rev. W. S. Blackstock, of Milton memories, who cordially entered into my scheme and generously offered his home as my headquarters in the meanwhile. Dr. Sutherland met my proposition cordially and hopefully, but Mr. Isaac Anderson threw himself into it with enthusiasm, and was my chief help in securing sufficient money to warrant the publishing of the first number of the magazine. Through his aid and the cordial assistance of the friends of holiness, we speedily collected enough for a three thousand issue.

I now called upon Dr. Sutherland, informing him of my success and requested him to commence at once, as editor, to furnish copy for the printer. Here I was met by a distinct refusal on his part. The reasons he gave were as follows: At the time, two years previously, when he had consented to edit such a periodical, he had ample time on his hands to do so, but in the meantime he had started an independent periodical himself, which absorbed all

his leisure moments; that now it would be utterly impossible to undertake this work with justice to himself or us; that whilst cordially co-operating and sanctioning the whole matter, he must decline any responsibility concerning it.

This, of course, was not only a great surprise to me, but a keen disappointment, and threatened to nullify all my previous work. I retired to my room and laid the matter before God, flinging my perplexities upon him, when, to my astonishment, he called on me to act as assistant editor, under Dr. Sutherland. I had on hand an article which I had recently written out with the intention of sending it to the Guide to Holiness. My attention was turned to this copy as available for The Expositor as a commencement or nucleus. I knew that I must go forward or go back on my contract concerning Divine guidance. I accordingly consented, and after a formal manner held up my pen before the Master and consecrated it to writings entirely devoted to this subject and forthwith commenced. My productions I laid before Dr. Sutherland. He pronounced them suitable, suggested certain changes, which were faithfully carried out, and so, under his sanction, I gave the copy into the printer's hands and had the first issue of The Expositor of Holiness printed.

Dr. Sutherland furnished me with the subscription books of Earnest Christian, the publication of which he had undertaken a few years previously, but which had come to an untimely end, and so in sending out the three thousand copies all his former subscribers were easy of access and became aware of the starting of the new publication. I will add here, although it may seem to be said in the interest of self-laudation, that I had said in the pages of Earnest Christian that the magazine would be a success if devoted exclusively to the subject of holiness, but not otherwise; as a matter of history it was not so confined, and as further history it met with a speedy demise; and, moreover, its death was not caused either from the want of subscribers or lack of money. It involved considerable labor to place three thousand copies, but the matter was attended to thoroughly. The result, however, did not at all meet expectations. Scarcely fifty subscribers were obtained by all this labor, clearly not a sufficient number to secure the continued publication of the magazine.

Meanwhile I had, by request, taken up my quarters with Mr. Anderson, and the time for the conference was near at hand. He approached me for a reconsideration of my intentions re the ministry, stating that he was prepared to stand by The Expositor if I would give my whole time to it. My reply was that, from a business standpoint, I looked upon myself as a failure, but that I had entered into a contract to let God manage my life completely, and that his distinct word to me was that I must attend the conference and take any work they could give me; that my prospects were of the poorest: the best that I could anticipate would be some small country appointment such as would preclude the possibility of my doing more with reference to The Expositor than an occasional contribution; that if the publication was to be continued God would in some way find an editor. He recognized the force of my remarks and ceased further argumentation, and so the matter was left.

REFUSED A CIRCUIT

I sent in my request to be received again into the active work of the ministry, to the district meeting, whence it was passed on to the conference in the usual way. At this conference we had our usual morning holiness meetings, which were still better attended and became more and more interesting. At the proper time my case came up for settlement. The position was taken there by some of the leading ministers that I had not suitable abilities for the itinerant work. I was called on to make my statement, which I did, alluding to the history of my last circuit, as given in a former page, and modestly remarked that if they had work for me that would not interfere with any person else, I was prepared to take it. The parties alluded to, however, took still stronger objections to my being accepted, particularly alluding to the fact that if I was given work for a few years longer I would, according to their rules, have claims upon the superannuated fund to the detriment of others. However, I do not propose to give a lengthened account of the scene. From my standpoint all I knew was that I was called on by the Master to make an honest effort to re-enter the ministry and engage to do any work assigned to me, indifferent, in a sense, as to whether my offer was accepted or rejected. I may state that in my own mind I seemed to be raised above the circumstances of the hour, and had a clear conviction that if the conference appointed me to a circuit they would be benefiting themselves rather than myself, and that not to do so, was to work against their own true interests; so that, personally, I seemed to be out of the question and really looking on to see whether or no the conference understood its advantages and was ready to accept them. The formal vote of the conference was pretty generally against my being accepted, and so I was continued in my relation to the conference as that of a supernumerary minister. As intimated above, this result was not a disappointing or trying one to myself, although it took away from me any present prospect of employment in the ministry and threw me upon the world again, handicapped still more than ever against the possibility of success in business life.

I returned to my billet to consider carefully the circumstances of the hour, when God reminded me that that morning, in the holiness meeting, I had made very distinct and earnest prayer that like holiness meetings should be started at the Toronto conference, which conference was about to commence in Elm Street Church, and called on me to go to the conference and help him to answer my prayers by starting the meetings myself. I did not hesitate; I spent no time in remonstrance against the hazardous nature of such an act on my part, which was to leave my family unprovided for, and they just about at the end of their visiting programme; indeed, for them to visit another week would have been to go against our arrangement at Georgetown, viz., that not one day's visiting was to be thought of which would be of the nature of sponging. Taught by past experiences, I promptly replied in the affirmative, with no sign of hesitancy to mark my conduct in carrying out my promises. God also reminded me that, as my family were in Milton, I could call on the way to Toronto and tell them the history up to date. A slight trial of faith was before me as to whether or no I, in com-

municating this to Mr. Colling, the secretary, should brave the glances of the conference and go in to communicate these facts to him, or have him called out. I was required to take the former course and publicly interview Mr. Colling. I received his enthusiastic sanction of my proposed action and left for Toronto immediately.

Calling at Milton, I informed my wife of these momentous facts, and found her utterly unprepared for such a result to my application for work. So much did her agitation affect me that I fell upon my knees in her presence, asking God to explain the situation, which he did by telling me to predict to Mrs. Burns that she would soon have perfect comfort and satisfaction over the whole matter. As a sequel to this, my wife informed me that on her way to the station after saying "Goodbye," she found herself utterly unable to grieve over the situation and was inclined to chide herself for her apparent indifference and lack of feeling.

Arriving in Toronto, I immediately announced for an association holiness meeting during one of the intervals between the conference sessions, and at once had a fair-sized meeting. In the evening I attended service at the Metropolitan Church, and, to my surprise, found Mr. Anderson there, who had suddenly returned to the city, contrary to his expectation. The moment my eyes rested upon him the following proposition came to me, as a kind of inspiration, to place before him, viz., that if he could guarantee the publication of *The Expositor* for one year I would throw myself fully into the work and try to both pay the printer and support my family on what subscriptions to the magazine I might obtain by personal thorough canvass. He readily entered into this agreement, and at once I commenced the work of canvassing for subscribers at the Toronto conference, and with considerable success. The holiness meetings at this conference, though not as large as at the London conference, nevertheless compared favorably with the first year's meetings there and so afforded considerable satisfaction; and of course, arrangements were made for their being perpetuated.

SECTION VIII.

A SPIRITUAL CRISIS

Shortly after this I received a letter from the Rev. Mr. Colling in which he suggested that some members of the Association should attend the next holiness camp meeting in the States, which was to be held in a short time at Round Lake, near Saratoga. My reply to this was, that though I greatly desired to attend, yet, judged by the state of my finances, such a treat was as far off as a trip to the moon. But very soon after a brother minister expressed his desire to help on *The Expositor*. I replied that funds had been collected for the first issue, and that no further assistance of that nature was required, but, as he still desired to give something looking towards financial help, I mentioned the subject-matter of this letter of Mr. Colling, when he at once handed me ten dollars towards my expenses in visiting that camp meeting, and as the remaining sum needed was speedily given me for that purpose I attended the gathering. There I made the acquaintance

of the leading spirits in the holiness movement in the States, amongst others, the late Rev. J. S. Inskip and Rev. Mr. McDonald.

I enjoyed the meeting greatly; especially was I captured by the force and character of Mr. Inskip, the leader. He heartily entered into our scheme of an independent periodical for Canada, thoroughly endorsed it and offered to allude to it in his paper, the *Christian Standard*, which was the organ of the Holiness Association. He also invited me to preach, but this I declined for reasons which seemed satisfactory to myself. Towards the end of the camp-meeting, however, a feeling of dissatisfaction took possession of me, which, as nearly as I could reason it out, was founded upon the following experiences: Whilst enjoying the meeting to the full, I seemed conscious of not securing results commensurate with the expenditure of time and money which they had cost, and so a sombre feeling shadowed my spirits; consequently I laid the whole matter before the Master in sincere converse. I may add here, that for nearly a year previously I had spent much time in prayer for the definite spread of the experience of holiness in Canada. The experiences connected with these private services were to me something remarkable. No sooner did I enter into them than immediately my whole being was absorbed in prayerfulness for this specific matter. It seemed as though hours when thus employed would pass away unnoticed, the mental abstraction being beyond anything in my previous history. When I essayed to take part in this camp-meeting, after the former experiences alluded to, that is, assisting seekers at the altar, I seemed to have little or no liberty in that direction. My one absorbing thought was the work in Canada, and the demand was imperial for me personal prayers in that direction. I essayed at one of the altar-services to lead in prayer after the usual sort, but at once was checked, and was required to make definite prayer for the work in Canada, which I did, while the thought of enlisting the sympathies and hearty co-operative faith of the entire camp-meeting; but I could trace no results bearing upon this matter, either to myself directly or indirectly upon that work. This also seemed to be a part of the disappointment which weighed down my spirits. God met me in answer to my prayers, and called on me to refrain from attending that night's service, which was to be the last of that kind, or nearly so. I retired early and slept the entire night. I wakened early in the morning, very much refreshed, and with body and mind harmonizing in a normal state, and attended the morning service, which was the final one of the whole series. At this gathering the Rev. Mr. Inskip called on the members of the United States Holiness Camp-meeting Association to gather with him and the other officers of the Association at the altar, that the entire camp-meeting might make special prayers in their behalf. During the service the Rev. Bishop Taylor was called upon to lead in prayer. This he did, bringing the whole Association before God in an all-comprehensive petition; but speedily his own needs came to the fore; for this apostolic missionary was in great trouble of soul over the strange attitude of a large portion of his brother ministers to his work in Africa, and the future looked threatening and weighed down his spirits. This matter he brought out in his prayer, stating the difficulties of his position in realistic force; but at the conclusion cast the whole burden upon his

Master and proclaimed the fact of his resting there. To me, as I was thoroughly conversant with the whole history, the episode was realistic in the extreme, and I seemed to accept the fact that an act of faith of vast proportions was performed before my very eyes. Immediately it was suggested to me that I could so act with the holiness work in Canada. At once I did so, and realized that I, too, was free from the burden. The sensation of rest was extreme, and the interchange of thought between myself and God was decided and satisfactory. God's words to me were to the effect that I need have no misgivings as to my place in this work, that if he called me to the front or to the rear it was all one to me, I could carry out his instructions; and moreover, added that the financial part of the work would be a secondary matter, implying that it would be attended to with satisfaction to all concerned. Of course, I realize the impossibility of putting in words these intense mental and spiritual experiences. At such times in our history language is too poor and comes short of meeting the requirements of the hour; so I simply leave it for others who have had similar experiences to interpret mine by their own. So confident was I that a crisis was passed of sublime importance that I hastened to make it known. Coming across Bishop Taylor shortly after I related the experience to him as being personally concerned therein.

I had also made the acquaintance at this camp-meeting of a Mrs. Howe, of New York State, who once had visited Canada in the interest of holiness teaching, and who had been the means of bringing the Rev. Mr. Colling, our secretary, into the experience of holiness at this former visit. I heard her announce at one of the sessions of the camp-meeting that she had received a commission again to go to Canada in the interests of holiness. I hastened to inform her of these my experiences, as speaking to one interested in the same matter. Now I was satisfied that my visiting the camp-meeting was wholly in the interests of the work in which I was engaged, and that the entire matter had been ordained by the Master.

I returned home via Buffalo, and so had the opportunity of visiting one of the prominent lights in the faith-cure movement, Miss Carrie Judd. This brought me in close contact with that movement, for a purpose which will appear later on.

A HOME IN TORONTO.

And now the question of providing a home for my family must be attended to, as the close of the season at Grimsby was near at hand. Mrs. Burns proposed to look for a house in Milton, and so be convenient to many friends there, and also in the interests of cheapness, house rent there being very much lower than in the city. To this I replied if that thought were carried out I could only see my family when I made a special visit to them, seeing that fully half my time would be taken up in canvassing for The Expositor outside of the city, and the remaining time should be devoted to its publication; that as my work was plainly originated of God, I could not think that he was so straitened in his circumstances as not to be able to afford us a home where I could be present part of the time; that whilst I knew nothing about the future I anticipated no difficulty in the

matter. It was whilst dwelling on this problem that a special friend proposed to rent us her furnished home, where we could keep a few boarders and pay for the furniture in monthly instalments. I replied that the proposition seemed preposterous, that to engage to pay fifty dollars a month was out of proportion to my expectations of ability in that direction, and essayed to dismiss the matter from my mind; but suddenly the thought of holding a central holiness meeting after the pattern of the one originated by the late Mrs Phœbe Palmer, of New York, came up for consideration. As the call for this consideration was imperative, and plainly from God, I entertained it, and soon was confident that it was a definite call, and to be attended on my part reckless of all monetary consequences. The building in question, viz: 23 Pembroke St., was eminently suited to this purpose, as the parlors were large and would hold quite a company. I accepted the matter as from the Lord, and looked on to see him bring it to completion. This he did by a series of providences that I need not detail here, but which impressed themselves deeply upon the mind of both Mrs. Burns and myself, and so at the close of the season at Grimsby I had a prepared home for my family, not only comfortable, but even approaching the elegant. And so the Tuesday holiness meetings were established after this sort. The meetings were largely attended at the start.

4th ANNUAL CONVENTION

And now the next annual convention came to the fore for consideration. Rev. Dr. Cochrane was pastor of Bloor St. Methodist Church, and he cordially invited the Association to hold it in his church, which we did. This convention was a decided improvement upon all others, and awakened considerable attention in every direction; but as I have given full descriptions of all the conventions and camp-meetings in *The Expositor*, I will not repeat these details here, but will confine myself to the various salient points that have a bearing upon the autobiography, as has been my plan thus far.

During this gathering my experiences at Round Lake emphasized themselves still more. I seemed to have lost, to a great degree, my shrinking characteristics, which were replaced by a seeming consciousness of my ability to lead the meeting and impress my thought upon it. Accordingly I came to the front and remained there, and made the presence of the president of the Association a conscious factor before all the services. However, at one point I hesitated. The Rev. Mr. Blackstock happening to remark in conversation that "I ran the convention," it appealed to my sensitive nature and awakened questionings as to whether or no I was not making myself too prominent; so I resolved to take the hint and be less in evidence during the remainder of the meeting. Therefore at the close of the next preaching service I resolved to have Mr. Colling take the leadership; and to insure success I asked him to do so during the singing of the last hymn. His reply to me was to the effect that God had not called him to that work, which deliverance he gave in an abrupt and almost discourteous manner. I was at once aware that God had called on him to act thus in order to check my tendency to diffidence, and hence I returned to my work realizing that God's imperative call was upon me to do so; and I may remark that this is the

only hesitancy which I have realized up to date. Since then, during all these series of years, I have never lacked the consciousness that I was called to the front, with the realization of sufficient power and ability to maintain my position there.

The whole series of meetings during this convention, as before intimated, was characterized by extreme arousement, and effective work done. At times the effervescence was marked, and reached the overflowing point. The Rev. Henry Manning, who was present, came to me at the close, exclaiming before myself and some friends, "What have we all been about these years?" implying that there was a sudden awakening from a state of lethargy which promised mighty results in the future. This remark of his would have been "amened" by most of the members in attendance had they been present to hear it.

Dr. Cochrane was greatly encouraged by the convention and resolved to profit by it by continued services, after the form of what is called a protracted meeting. He intimated to me his wish that I would assist him in these after-services, to which I expressed the hope that I would be able to do so. But the next day I received positive instructions from the Master that I was to leave the city for outside work which he would apprise me of. When I mentioned this fact to the friends, Mrs. Howe took decided exception and declared that God showed her that I was to remain. This she expressed to others as well, especially to Mr. Anderson; so when he met me shortly afterwards he told me that he was greatly puzzled over the matter, that whilst I declared that God wanted me to leave the city Mrs. Howe took the position that God showed her that I was required to be present at the protracted services. "What am I to do, Mr. Burns, under these puzzling circumstances?" he asked. My reply was that Mrs. Howe was not my guide. However, I said that I held her in high esteem; so much so that I would lay the matter again before God in prayer, and would certainly know the mind of God about it. This cleared the atmosphere for him, when he remarked he was sure I would do the right thing, anyway. Pursuant to my promise, I retired to my usual place for private worship, and was about to kneel down for formal prayer about the matter when God's word came to me so imperatively that, without going through this intended act of kneeling, I left the room at once to carry out God's first instructions. As speedily as possible I found myself on the cars pointing towards the village of Acton. As it was Saturday evening, and I was not going to Acton on invitation, I made sure that there was a later train, so that if I was not particularly needed or the way not open for my remaining in Acton over Sunday, I could go on to another place where I had work appointed. I called on the resident minister, the Rev. William Bryers, who looked somewhat surprised; but, noticing my satchel, he asked me if I could not remain over Sunday, stating that he had been puzzled over deciding what he should preach about, and had no sermon ready; so if I could stop over it would greatly oblige him. Thus the way was open in a marked way for my remaining; and I may add that throughout this visit several equally marked instances of God's management and guidance were in evidence.

A BURNING QUESTION SETTLED

I specially mention this incident to show that thus early the question of receiving Divine guidance for others was up for consideration and was settled for myself in this prompt, all-comprehensive manner. I need scarcely add that the history in the Association made this a precedent for all, and so settled once forever this very important question. Our gospel does not permit one individual to be the mouthpiece of God for another.

On the following Tuesday I was absent, of course, from the central holiness meeting. At this gathering a number who had been at the convention were present, and a very boisterous meeting indeed was the outcome, Parties, who since have fallen out of the Association through unwillingness to accept the gospel, and who were of that boisterous kind par excellence, were responsible for a very effervescent, and, indeed, uproarious meeting. This proved a very great trial to Mrs. Burns, who looked upon herself as somewhat responsible for the character of the meeting; accordingly, she hoped that upon my return some regulating hand would be put upon these extreme apostles of noise for the benefit of all concerned. At the next meeting I was present and alluded to the subject, but I was called on to speak somewhat after the following: This meeting has been started at the distinct command of the Master, and I have put it into his hands for guidance and regulation; hence those who come to it have perfect liberty to make all the noise they are capable of doing, or act in any form they choose, as far as the neighbors are concerned. If they should even appeal to the City Council and have the meeting suppressed as a nuisance, that was their business and not mine; so I gave freedom on every hand unto everybody. However, the after history showed that no one took advantage of this license, and the meetings in future were characterized by orderly conduct and provoked the complaints of nobody in this regard.

I may add also that this thought of God's management of the meeting was carried out in all details; so much so that in my numerous calls from the city, and hence necessary absence from the meeting, on no one occasion did I appoint a leader, whilst Mrs. Burns, who undertook for a time to supplement me in this matter, being met on every hand with disappointments, soon gave up also. Hence practical Divine guidance was illustrated without any limitations on our part in the management of these meetings. And yet so opportunity and so constant was the presence of a suitable leader at every meeting during my absence that these incidents always connected themselves with and illustrated Divine guidance to onlookers.

About this time the Salvation Army commenced their meetings in Toronto, led by Captain Wass. I attended one of their first gatherings to investigate, and was very favorably impressed by the simplicity, heartiness and evident spirituality of the whole service. During these investigations, however, the question came to me as to what would be my attitude to the Army; indeed, the thought of joining the army was pressed upon me and took formidable shape, seeing I did not know, at that time, what would be the future character of my work. Now, to me the style of Army work was very objectionable. Such repugnance had I for outer display and the wearing of

badges that I had found it difficult to overcome my objections, even to wearing a cap and gown at the University when in attendance there, and only reconciled myself to it when I discovered that I could make practical use of the gown in winter as a first-class muffler. I need not speculate as to where I obtained this distinct repugnance to the wearing of all such trappings, but that it existed in a large measure, the above incident will illustrate; so my objection to the Army dress and parade was decided and constitutional. Therefore, in facing the question of uniting myself with the fortunes of the Army, it naturally started a severe battle. As usual, in such trials of faith, I became quite confident that if I admitted to God willingness on my part to join the army, that he certainly would call for such sacrifice on my part. However, in comparison with former faith battles, this one was very short, if sharp, for I at once professed absolute willingness to carry out God's instructions whatever they might be, when he immediately assured me that my work was not in the Army. This relieved the situation, and I could frankly and freely make the acquaintance of Captain Wass and assure him of my hearty sympathy in this work, which I did. As a further result of this incident, as will be seen later, the captain, with his army contingent, visited us at our first camp-meeting and under happy auspices.

SECTION IX.

FIRST CAMP-MEETING

At the late convention the question of having a holiness camp-meeting was discussed favorably. Indeed, one party took the ground that the Lord called for two camp-meetings during the coming season. The outcome of it all was, that we arranged for our first holiness camp-meeting to be held at Grimsby Park the latter part of the next summer. Everything seemed favorable, and so we prepared ourselves for this unique gathering. When I arrived at Grimsby I was met by the manager, the Rev. W. S. Griffin, with the statement that he had heard that the Salvation Army intended to visit our camp-meeting on a certain day, and that he objected to it. After some conversation, however, he admitted the right of Salvationists to visit the Park, but would refuse his sanction to our camp-meeting unless I would assure him that the captain should not lead any meetings on the ground. To this I consented; so when the date came I met the captain with this statement, assuring him of our hearty co-operation, but that under the circumstances I was called to keep the leadership of the meeting in my own hands. He readily acquiesced, and so the meeting went on.

During the previous days the camp-meeting had become very successful, and a high-tide was on, so that we met the Army on equal ground. The union meeting was exceedingly satisfactory, the characteristic warmth and life of the Army being met and fully equalled by those composing the camp-meeting. Several leading Methodists were present, some of whom yielded themselves to the current of excitement and added to the zest of the whole. Dr. Carman, the leading official of the Methodist Church, flung himself into it with his accustomed zeal, stepping onto the platform and speaking with

animation and effect. Dr. Williams, his coadjutor, while not taking the platform, yet took part in the services, and was exceedingly helpful. Towards the close of the meeting the captain suggested, in a whisper, that there should be some method of securing definite results. This was a puzzling thought to me as the whole auditorium was crowded, scarcely standing room being left for any. However, as if to meet the occasion, a peculiar thought came to me which I put in practice. I called upon the whole audience to arise and unite in prayer with me, requesting all, at the beginning of the prayer to raise their arms, so that at any time during my prayer they found they could not "amen" my words then they should let them fall down. I commenced my prayer with acknowledgment of general guilt, and then led on to confession of sin and acceptance of forgiveness by faith; then through the history of my experience in all its stages to sanctification. The result, I have reason to believe, was most happy; indeed, not long afterwards I was present at a service at Bowmanville where two Army captains testified that at that time they had received the blessing of holiness, accompanied with a distinct gift of power for work. Apparently they were illustrating at these meetings, for their converts up to that time had exceeded a hundred.

At this meeting we had some apostles of the dress question who were eager to put forth their peculiar beliefs and demand that they should be a part of Association work; so at one of the sessions the whole question came up for ventilation, these parties bringing it to the fore and demanding that their notions concerning plain dress must be incorporated into the holiness movement. I resisted this teaching strongly and decidedly, and so the meeting became a very stormy one, indeed. I took the position that if Jesus had appointed the Holy Ghost to guide the individual, then each person must learn from God himself as to how to dress; that any rules or regulations concerning this matter would destroy the whole subject of Divine guidance and leave it of no practical value. This position was endorsed by the majority, and, indeed, was accepted readily and heartily. Since then the dress question has never come up as a disturbing factor in our conventions. However, a few did not so accept the settlement, but, finding it impossible to reconcile themselves to our platform, dropped out of the movement. This whole subject is so thoroughly discussed in the July, '85, *Expositor* that I need but to allude to it here.

On Saturday I seemed to be possessed with a thought that a greater spiritual blessing or uplifting should characterize the camp-meeting to enable us to pronounce it a decided success. At the close of the evening preaching service we retired to the enclosed auditorium for the after service, as the weather was rather cool for open-air meetings. Whilst the fifty or upwards who composed this meeting—the real nucleus of the camp-meeting—were bowed in prayer I called upon some one to sing a hymn with reference to waiting for a blessing.

But, in place of my thought being carried out, it was met on the part of the vice-president with the statement that he had already got his blessing and wanted to go to work and do something. His thought was echoed favorably by the assistant editor, and their united talk evidently carried the meeting

with them when I felt that the management had slipped out of my hands. However, I asked them to rise and then requested all who had received the blessing of holiness to make it manifest, when nearly the entire congregation claimed that experience. As I knew that, at least, half of them had taken the place of seekers and not possessors up to that time, I drew the attention of the recalcitrants to the fact that evidently God was carrying on his work successfully. But at this point a lady near the front struck in, stating that she, the previous year, had got the blessing of holiness, but that, returning home, she could not keep it as her husband opposed her. She requested us to pray for her, and especially for her husband that he might cease his opposition and become the recipient of like grace. Her language was that of importunity—of one earnestly pleading for immediate help—so I asked the parties in opposition what they would do with this case, remarking that it was not the part of a wise general to advance against the enemy and leave fortresses in the rear. One of them proposed that we should pray for half an hour for this lady. I publicly put my answer in the form of a prayer, saying, "O, Lord, will you bless this lady if we pray for half an hour?" The absurdity of this seemed to strike the other party, for he immediately added, "if half-an-hour won't do, we will pray an hour." It began to be appreciated by all that, some way or another, the meeting was at sixes and sevens; however, they got to prayer, and immediately a great hubbub arose from the fact that individuals began praying by themselves and at cross purposes. I asked God as to what I could do in the matter. His reply was that the lady in question came to him with a condition and could not gain help at present, so I need not pray for her, whereupon I coolly put out most of the lights, took my hat and left them to their devices.

I bent my steps towards the lovely beach and spent the next hour or two pacing up and down the wharf in strange perturbation of spirits. I realized that the camp-meeting had revolted against my leadership, and that, therefore, permanent success was impossible. My serious thoughts about the matter ever and anon were interrupted by involuntary laughter at the peculiar circumstances connected with the whole history. The fact that these opponents had called for work and that God had so suddenly given them work of the toughest kind struck me as so comical that my risibilities were again and again called into play. However, the whole history forced me to accept the patent fact that I was driven out of the leadership, and that what further would be my history in connection with the holiness movement was certainly not in evidence.

I slept but little that night, even after I had retired to my tent, and arose feeling that the question was still unsettled, or rather settled against me. At the morning meeting I was accosted by the minister who was to preach, for instructions. I informed him that I no longer considered myself the leader of the meeting, that it was taken out of my hands. He showed some concern about the matter; I quieted him by remarking that he would have a good time preaching, but as far as the leadership was concerned I had nothing further to do with it. The vice-president, meeting me, suggested a love-feast, in which I acquiesced. Accordingly I announced for a love-feast in a very few words, and the meeting went on. During this meeting the late Mrs. Teskey

stated that she had been kept awake most of the night, for God had called upon her to pray for the president as he needed her prayers. Then she characterized the previous meeting as storms and earthquakes, and called upon all to reconsider the whole matter and let God manage. During her talk I realized that I was reinstated in the leadership. It was accompanied with a slight physical manifestation, which I can only liken to the sensation of an arm suddenly returning to its place after having been out of joint. I now felt that I was equal to the occasion and addressed the gathering as their real leader. I pointed to the fact that they had rebelled against my leadership, that, in place of yielding to my request, they had called for work and that God had given them work to do. I here asked Mrs. Howe if that lady had got helped by the meeting. She replied, "No," when I commented on it by remarking how could they expect to accomplish work after a hammer-and-tongs style? I now realized in myself power to manage the whole camp-meeting after a sort that fairly astonished me, and retained this conscious power to the end.

In the afternoon, after the preaching service, I called on Mr. Colling to lead the after meeting, when I retired to my tent to rest. At the evening service Mr. Colling preached, when I told him that I expected to address the meeting immediately after, and requested the assistant-editor, who was leader of the choir, not to sing until I should tell him. However, he came to me shortly after, requesting the privilege of singing a certain piece, when I reiterated my desire in such sharp tones of voice that they drove from him any thought of continued opposition. After the sermon I gave a short and strong address on the needs of the hour, and requested all who desired to be in union in the matter and secure heaven's blessing to follow me into the auditorium. This they did with military precision. In the meantime a couple of ministers received the conviction that they must re-arrange the seats, which they did, and so we filed in amongst them and found them just sufficient for the company, when all knelt down. Then I informed them that we were again where we were the previous evening, before the ruction, and forthwith promised them a distinct spiritual baptism, or outpouring of the Spirit. Having finished these remarks, I called on somebody to sing the formerly rejected hymn, which was immediately done, but before a full verse was sung there came upon the meeting the most surprising spiritual manifestation that I had witnessed up to date. It seemed to draw everybody into its controlling circle, and all who were seeking spiritual blessing at once received their hearts' desire; so we were united together in happiness and glad thanksgiving. The phenomenon awakened the interest of even onlookers, who flocked in to witness it. My own expectations were now fully met. I realized that in some way God had put his stamp upon our whole Association and upon our camp-meetings. Dr. Cochrane, who was present, remarked to me and others that after what he experienced at that meeting he had no doubt as to God's stamp being on the Association, and that its future could not help but be successful and satisfactory. Such was the sentiment of the entire membership of the Association at that time.

Of course, the remaining sessions of the camp-meeting were successful, and all who were looking for improved Christian experience obtained it up

to their highest expectation. Also the unanimous desire of the Association, because of these results, was in favor of repeating the camp-meeting at Grimsby the following summer.

EXPOSITOR ADOPTED.

Towards the close a business meeting was held which was very important in its bearing on the whole movement. The Rev. Mr. Hardy unfolded a scheme for the support of The Expositor, which obtained the sanction of the entire Association; it was as follows: Having ascertained the approximate cost of its continued publication for another year, this amount was divided into shares of a dollar each, and all were called on to subscribe for them up to their present ability. I was to give my whole time to editing The Expositor, and evangelistic work. My salary was to be a thousand dollars. The subscribers were to receive Expositors at the rate of four for three shares, to be scattered abroad free, in the hope that many, if not all, receiving them would pay for them or become subscribers. Mr. Hardy, judging from some experiences he had in arranging for evangelistic work in the Montreal Conference, drew largely on his imagination as to the amount of money which would be received as collections or gifts during my evangelistic tours for the current year, even predicting that the stock would be a paying one, and that eventually none would be called on to pay more than their subscription price for one Expositor. The whole matter was accepted on this basis, I was appointed editor and evangelist, and a large part of the stock was subscribed on the spot, with the expectation that the remainder would be taken up in after meetings, especially at the annual convention. And so the camp-meeting closed, being pronounced by all as a complete success in every direction.

During the previous year, as was before intimated, the treasurer had paid the cost of publication, amounting to some five hundred dollars. The amount I had secured for subscriptions netted in the neighborhood of eight hundred dollars. I expected to meet the highest wishes of the Association as far as evangelistic work was concerned, and commenced enthusiastically to carry out the evident thought and desire of the Association in this regard; but I had not proceeded far before I realized that God's thoughts and the thoughts of the Association were not in perfect harmony. I was speedily called on to take a course in the evangelistic work that precluded all possibility of generous collections or subscriptions being received. When I had to face this matter it presented itself to me in a very serious aspect, and lives in my memory as one of the great crises in my life. Confining myself exclusively to the subject of holiness, I found that it was still very unpopular, that it meant close, radical work in the churches with little or no prospect of enthusiastic gatherings or large collections. Of course I had in my mind the fact that Dr. and Mrs. Palmer were capable of securing large audiences and large subscriptions to their magazine during their evangelistic tours, but, as my style of work proved to be entirely different, I plainly saw that all hope in the direction of securing money by such means had to be given up. Hence I looked forward to facing the Association at the next camp-meeting with a very small surplus, if any, over travelling expenses, and to

meet the friends who had fondly hoped that their subscriptions would have been returned to them, or retained as valuable stock securing early dividends, with the information that all these expectations were disappointed, and their subscriptions only secured the support of The Expositor for the current year. To presume that these subscriptions would be repeated seemed to me absurd, and hence I was called upon to virtually shut up this source of income for myself and thus defeat the very object of the arrangement so enthusiastically made by the Association at its first camp-meeting. To say that it tried my nerves to go on illustrating absolute Divine guidance with such a prospect ahead is only saying what is true. To be true to Divine guidance at such apparent expense was no child's play. However, as a matter of fact I secured perfect rest of soul, and deliberately took my choice to be true to the Master's guidance in all things, and, as will be seen later, faced the next camp-meeting with an evangelistic fund which barely covered travelling expenses.

DUNDAS CONVENTION

The next annual meeting of the Association was held at Dundas, on the invitation of the Rev. Mr. Woodsworth, and as it connects itself with another distinct epoch in my spiritual experience I will allude to it for this purpose. After the remarkable experiences above narrated in connection with the Sunday night service of the camp-meeting, which would be recognized by all religionists at that time under the name of a mighty outpouring of the Spirit, a distinct baptism of power, etc., I naturally looked forward to similar future manifestations, and was not disappointed. At a meeting held at Scarboro' Heights, not long after, under the management of the late Dr. Carroll, whilst leading one of the meetings a similar spiritual experience became a general one in the meeting. All who were present enjoyed it greatly, and for a time I was exceedingly popular. At Oakville, during some special services which I attended, a similar outburst of spiritual joy was realized, and at three four-days' meetings which I held at Dresden, Wallaceburg, and a neighboring country circuit, similar general experiences of exhilarating joy were entered into by the assemblies. At some of them, like as at the camp-meeting, I predicted their coming, and had my predictions fulfilled. At the Dresden meeting I informed the company that they must be prepared to receive a Pentecostal outpouring at one of the gatherings; but which I could not inform them, not knowing. This was fulfilled to the letter at one of the gatherings, whilst sitting in our seats and singing a hymn; but these were eclipsed by the one which was witnessed at the Dundas convention. It was at the final meeting of the series, when, after a somewhat dull service consisting of preaching and exhortation, I was called on to address the audience. At the close of my short exhortation a very strong desire to come forward to the altar was evinced on the part of nearly all. When we knelt down someone started to sing, but I requested them to stop, and then called on the audience to open their beings to the reception of a distinct spiritual blessing, whereupon I called upon someone to lead in singing a certain hymn. But before the verse was sung through the most distinct and powerful experience of joyous emotion that I ever before or since have realized or witnessed was

experienced by the meeting. All who were seeking any special experience seemed to obtain it on the instant, and everyone obtained a baptism of joy beyond utterance. The hilarity and intense excitement of the hour are beyond description, and lasted for a lengthened period of time. As some outward expression of the intense feeling was called for, it took the form of a procession, headed by the ministers, and so we marched around the church in great hilarity, singing familiar hymns most lustily.

Of course, I threw myself most enthusiastically into these pronounced experiences, and very naturally jumped to the conclusion that this was to be the form that the holiness revival was to take; hence I looked forward to their continuance and indefinite expansion. But the following experience changed all this, and prevented me from being captured by such psychological phenomena, and proved to me how little I knew of the future in connection with the great work in which I was engaged.

MY DUNDAS EXPERIENCE

After the convention the minister in charge concluded to continue the special services, requesting me to remain and assist; with which request this time I was able to comply. I need not go into the minute history of these after-meetings, suffice to say that they were of a very marked character. But the wind-up came when one evening I seemed to realize that a great force was gathering against the revival, especially in connection with the official members of the church, who, although regularly attending, seemed to exercise an antagonistic influence on the revival. Whilst realizing this to the full, and anticipating its defeat, I was called upon, apparently after the same pattern as those above described, to take the ground that God promised the church that evening a special blessing, after the Pentecostal sort, and that if the opponents, or those who failed to take part in this revival thus far, came forward with the rest they would share in this blessing; but if they failed to do so the outpouring would take place nevertheless. Of course I realized that in taking this position it was a very serious matter, but it so connected itself with the former manifestations that I did not doubt this would be a continuation of them. Having once placed the issue after this sort, naturally I flung myself with might and main into the work of securing the result; but that result was not reached.

In my determination to have my prediction fulfilled I kept the meeting in to an unusually late hour, and wearied them all with my fruitless efforts. I retired for rest that night worn out, discouraged and perplexed. The next morning, concluding that my work was done in Dundas, I left the town by the first available train for home.

And now a strange battle was upon me. I dwelt upon the past, its successes, and this one failure. It looked as though the whole movement was wrecked, and for two or three days I spent my time in wonderment, appealing to the Master to explain the situation. I presumed that I had failed to do my part properly at some juncture; but as to the nature of this failure I was entirely ignorant. I professed to God my willingness to return to Dundas and rectify matters by confession or any other method as soon as

I learned of my fault. But still the perplexity grew, until becoming desperate. I demanded of the Master his explanation of the situation. At this point he spoke, asking me what right I had to presume that I had failed or gone wrong. I saw the point and at once admitted that I had no right myself to conclude that because of the apparent results I must at some point have failed. This important lesson having been learned, he then assured me that I had carried out his instructions to the letter, and to his complete and entire satisfaction; but that, with reference to the apparent failure, he could not explain himself at present, but would do so at a later date. As this communication from God was as clear and distinct as any previous one, for me not to accept it would be to throw the whole subject of Divine guidance overboard, so that, as a matter of course, I accepted the situation, recognized that I had been true to my contract with him and that I still illustrated absolute Divine guidance in my life.

After this my manner of conducting meetings was materially changed; I no longer had any serious care as to how my work would pan out. I realized that if even called upon to make any prediction in the future I would have nothing to do whatever with its fulfillment, and, indeed, realized that I had secured a species of utter indifference as to whether my words should be made good or not, that I could make a dozen predictions and have them all fail, and such history would not militate against my peace of mind or in any way influence my work; and, moreover, it seemed to awaken a species of indifference in my mind concerning these mighty outpourings of the Spirit so-called, as to whether or no they would characterize any part of my work in the future. I was conscious of absolute deliverance from any effort to chase after them as a desirable experience either for myself or for others. Hence it is that at this epoch I date my personal deliverance, in the absolute sense, from any straining after psychological phenomena in the name of religion. When they did appear in any form in after life they appealed only to my curiosity. The whole matter, as I look back to it, seems to me a great deliverance which I have yet to learn has ever come as an experience to one before me who at the same time retained as fully as ever spiritual life and complete union with God in his life-work. My preaching lost none of its power or force, my personal experience was in no way impaired, indeed, was improved, and yet all desire for mighty outpourings of the Spirit, mighty baptisms of a general character, were so thoroughly eliminated from my being that not even a conscious wish could be excited for their repetition.

These experiences I consider to be unique. Since that time I have been on the look-out to see if anywhere a similar one existed in the religious world, but have never to this day discovered it. I leave it to others to size up the magnitude of the deliverance and the great advantages resulting therefrom. As to the fuller explanation of the apparent double-dealing of God in the matter, this belongs to a later experience.

SECOND CAMP-MEETING.

During the year I was fully occupied with publishing *The Expositor* and evangelistic work. My success in canvassing was very good, but, as intimated above, in securing funds outside of subscriptions my failure was pronounced.

At the next camp-meeting I had not a very encouraging report to present to the Association. Not only had all contributions on stock account been used on current expenses, but a small deficit appeared on the books. As might be expected, the disappointment on the part of members of the Association showed itself in acts, and so the question of continuing to carry on The Expositor was up for consideration. This feeling of disappointment also found vent in the public meetings and helped to bring on a very decided crisis. The camp-meeting proper was larger than the previous year, as considerable progress had been made during the intervening time in spreading the experience of holiness amongst the membership of the churches, with corresponding increase of interest on every hand. During the year also a very strong revival took place in Queen St. Methodist Church, Toronto, where Mrs. Howe became conspicuous as its originator and leader, under the pastorate of Rev. Dr. Hunter. Here the subject of holiness was made very prominent, and I had thrown myself with enthusiasm into the whole series of meetings. The outcome was very encouraging both as to the number who professed to obtain definite blessing and the influence of the meetings, the whole city being greatly stirred up during its history. Dr. Hunter threw in his lot with the holiness movement, and took part in the first services of the camp-meeting.

A MIGHTY CONFLICT

And now commenced a most serious conflict between what was represented by my experience and what stood for the holiness movement. Certainly I was at this time unconscious of the nature of this conflict, and presumed I was simply fighting the battle of the holiness movement against some subtle opposing force which tended to its destruction. It was some years after that the true nature of the conflict dawned upon me as a distinct battle between my Georgetown experience and that represented by the late Mrs. Palmer, who, to all students of the question, it is evident, had impressed her characteristics and experience upon the movement; so much so that the whole holiness movement in the States and Canada might at this time have been correctly named "Palmerism." The nature of these characteristics has been so fully brought out in my writings in The Expositor as to preclude the necessity of going exhaustively into the subject here. However, I deem it best to give the salient points in order that the true nature of the conflict now inaugurated may be apprehended by even a passing reader.

Mrs. Palmer professed to represent the experience which John Wesley taught in his writings on the subject of holiness, but, in my estimation, she added considerably to his thoughts on the subject. Unlike John Wesley, she pointedly and continuously professed to practise what she taught on that subject. The improvement she made was to make the seeking and obtaining of a definite experience easier of securement, that is, as the outcome of definite faith rather than as a chance outcome of vague teaching concerning ascetic practices. Hence it followed that she was able to lead a vast number into a definite experience on the subject, as she insisted on the acceptance of the blessing of holiness by cold, intellectual faith. She was especially strong in her writings and viva-voce teachings on the privileges of all to

bring the whole subject into a present-tense experience by a definite acceptance. Her ability to enable her converts to retain the experience was not much greater than that of previous writers on the subject, being simply a call for increased austerity in practice. She also emphasized certain characteristics concerning dress as having a strong bearing upon the subject. Thus the whole matter might be summed up as accepting an experience by faith, and striving to retain it by abounding labors. As failure to retain the experience was inevitable under these conditions, this was the vulnerable point of her teachings, and as might be expected, was guarded after the usual orthodox style. Hence the slightest attack or even questioning at this point was resented by efforts that could hardly be called illustrative of the professed experience. However, as it was the highest type of the experience known, and the results witnessed were distinctly in advance of previous ones, it may truthfully be called an improvement upon any former teachings; and, therefore, was a higher type of spiritual life, and as such, worthy of commendation.

The singular history in connection with the whole matter was, that I myself did not recognize practically and fully this characterization of the holiness movement, and how, in its essential qualities, it differed from my own experience as commenced at Georgetown, and that, therefore, the battles which speedily supervened were a necessity, were the inevitable outcome of my leadership. I may add, also, that had I from the first taken in this situation, and realized that I was an aggressive force of a revolutionary character whose success meant the utter annihilation and overthrow of the holiness movement, I presume I would have hesitated long ere throwing down the gauntlet and entering upon such radical work. Hence it was that when the battle came on at this camp-meeting after a more marked manner than at the first similar one, I was perplexed. But, being confident that I was doing my part properly, and with the sanction of the Master, I simply persisted in carrying out the work given me to do from day to day without, in any way, forecasting the future.

A UNIQUE TEST

At one of the early meetings of this gathering I called on all present to examine themselves in connection with the following test, viz., as to being saved up to the utmost limit of the possible. The expression awakened antagonism in some way that I did not understand, especially on the part of Dr. Hunter, who publicly took exception to it and demanded that it should be taken back and not used in future gatherings, threatening to leave the meetings if I did not comply. He was backed up by a large number of the meeting, and so a decided commotion took place. On my part I was immediately given to understand by the Master that to yield in the slightest degree meant the abandonment of my Georgetown experience and the utter wreck and ruin of my spiritual life. Hence I tenaciously held my ground as fighting for my own spiritual salvation. Thus the battle was narrowed down practically to myself versus the camp-meeting. I was fighting for my individual spiritual life, and the others, as representing Palmerism, were really and honestly fighting for theirs. The commotion became so great and the hope-

lessness of any accommodation became so evident that, in the midst of it all, to save the camp-meeting from an untimely end, the secretary hastily rose to his feet and pronounced the benediction, thus ending the meeting without having arrived at any settlement.

During the following recess a clear line of demarkation began to be drawn between the members of the camp-meeting. I was called on to retain my position without varying one hair's-breadth. Dr. Hunter and some of the other friends with him seemed to look upon the whole thing as a hopeless matter, and held aloof entirely from the meetings thereafter, but the great majority of the camp-meeting, whilst sympathizing with the Doctor generally, and feeling annoyed with myself for not yielding the point, yet were hopeful that in some way the matter might yet be settled satisfactorily. However, it speedily appeared to them that the only way out of the difficulty was that I should be driven from the leadership, and another appointed. Such was the attitude of the parties when the next service commenced. Without clearly divining the matter, but simply yielding to my own impulses or intuitions, I was conscious that there was a call for someone else to be leader. At first I realized that this call centred in the Rev. Mr. Colling, the secretary, and so I asked him to take the service, which he did. And now the friends gathered around him with the full belief that having him as leader they could secure their desired victory. As there were a number of apostles of noise present, they gave free vent to their powers, and the whole service was characterized by much energy and tumultuous effort to secure some unknown result which would make them masters of the situation and fling me aside. It is true, I may here remark, that I did not as fully realize this matter as I do now, and hence the difficulty, the extreme difficulty, on my part at the present time of narrating this important history without permitting my present knowledge to influence somewhat the expressions I use. However, as it is of very great importance in my estimation that the whole should be brought out as clearly as possible, I am doing my best to give it from my then standpoint. Certainly I was greatly agitated, and the experiences of the first camp-meeting, in a modified form, now seemed repeated; but, because of the complete victory I obtained at that gathering, they did not seem so serious to me as at that former time; there must have been in my being the expectation that a like result would follow this mighty battle. However, during this service I was conscious, fully conscious, I may say, that I was again rejected by the camp-meeting, and that a call was made for another leader, and that they fondly hoped Mr. Colling was to fill the bill. I looked on and carefully watched in wonderment as to whether or no God's seal or sanction, like as at the previous camp-meeting, would be vouchsafed to them as it had been to me. Certainly if perseverance and earnest pleading in prayer and strong statement in experience could have brought about the desired results, they were not wanting. But no spiritual power was vouchsafed, no definite results were secured; numbers were there seeking a special blessing, but none received; and some way this fact must have impressed itself upon the hearts and consciences of all, for there was a look of failure and disappointment generally upon the meeting at its close.

Soon I became conscious that the hopes and expectations of all were gathering around Mrs. Howe, as much as to say: "If we had her as leader, then would we succeed and this great conflict be brought to a triumphant close in harmony with our thoughts and wishes." Yielding to this unspoken thought I called on Mrs. Howe to take charge of the next meeting. This she did with evident alacrity. I may add here that I looked upon her as a strong, powerful force, admired many of her qualities and experiences, and did not discount her call to work in Canada. I had been as loyal to her as God's appointee, as I knew how, and, save in one matter, where she undertook to usurp the authority of God and command my obedience to her word of the Lord, had been her true friend and in every way helped on the work given her to do in Canada. So I was prepared for her to secure success, knowing that I was perfectly ready to step down from the position of leader if it was a clear case that God was calling her to the front, and knew also that I could be loyal to her as leader of the holiness movement, confining myself to the editing of *The Expositor* and my own evangelistic work, and recognize her as the distinct leader of the Association and the meetings thereof. I confess, it is true, that it was no light trial, and further, it was somewhat difficult to reach this conclusion, seeing it seemed probable to be the conclusion which would be arrived at. The perplexity in my mind was that God should have called me to take the prominent place he did, knowing that I would prove a failure, or that I should simply play the role of John the Baptist for another leader. However, leaving these perplexities aside, as perplexities, I went loyally forward as carrying out God's instructions to me; in fact, illustrating divine guidance as I had taken up the subject at Georgetown.

And now the friends gathered about Mrs. Howe as leader with still greater fervor and expectancy than at the previous meeting. As she herself had great gifts in noise, it was an encouragement to all others to excel themselves, and so noise and uproar in the name of religion abounded beyond any experience I had ever known before. During this meeting one party voiced the desires of all in publicly praying for another leader, and so importunate was the call that the expression was used that even an infant would be preferable to myself, or words implying the thought. This prayer, however, was delivered in such a loud voice and made such tremendous uproar, that, although but a short distance from the speaker, I was unable to catch the words, and so remained in blissful ignorance of the united prayer that was made in my behalf.

When the tumult had gone on for a great length of time, and it was evident to all that success was not attained, that there was no appearance of spiritual power or helpfulness, God's call to me was imperative to take charge of the meeting myself, which I did, and attempted to speak; but in my efforts to address the meeting I found myself greatly embarrassed. I realized that I was speaking against brass, or iron, or some impervious metal, and in my efforts to succeed found myself stammering, hesitating and blundering; yet so confident was I that God now called me to the front, that I proclaimed it as a fact, after a predictive sort, that they would have to

accept me as their leader if I stuttered so greatly that they could not catch my meaning. I then undertook to lead them in prayer.

During the prayer I had what is called great liberty, though quiet in manner; my voice was kept at a low pitch, and yet not so low as to prevent my words being distinctly heard in all parts of the building. I arose with the conviction that God's sanction was really given and that they would be made to realize the fact. I walked up and down the platform a few times proclaiming that God had given us victory. I did not claim simply a victory for myself, but a victory for all, declaring it to be a fact that God had given 'us' the victory. I presume that my excited method of stating the fact must have awakened the concern of my opponents as to whether or no I understood what I was talking about, or was perfectly rational; but as soon as I sat down two persons, one a minister, another a lady, arose, one after the other, and stated to the audience that during my prayer they had received their hearts' desire—they had obtained the experience to secure which they had come to the camp-meeting. These experiences following immediately after my statement, and given by persons whose testimony they could not gainsay, calmed the tumult and captured the situation. On all hands active opposition was now given up; some yielded the point sullenly, but the majority, utterly unconscious of the mighty nature of the conflict on hand, gladly accepted the token, and with unquestioning alacrity followed my leadership after that to the end of the camp-meeting.

INCIDENTS.

As I have now arrived at the supreme crisis in the history of my leadership in the Association, I deem it best to pause a little and gather up any fragments or incidental illustrations which escaped my notice in the passing, and let them constitute a section by themselves.

REV. C. TEETER.

While in Georgetown the Rev. Chancellor Teeter, a Methodist minister with whom I had personal acquaintance, came to exhibit a phonograph, as a small venture in money-making, he having retired from the active work of the ministry owing to extreme deafness. This was the ostensible reason of his retirement, but, as the following history will show, was not the real one. I became interested in his venture because of my former acquaintance with him and the high respect in which I held him, and took my scholars to one of his exhibitions. This act on my part paved the way for a close, personal talk with him re his spiritual state, the result of which was that he realized his need of a better Christian experience. He retired to his room and very soon accepted the blessing of holiness. Immediately following this experience he discovered the fallacious nature of his excuse for not remaining in harness and determined to return to work. It was not long after that he was given a field of labor, where there was not one Methodist and told to go to work.

This he did with enthusiasm and with such marked, definite results, that, at the next conference, he was returned to this field of labor as sufficient for his support. One of the outcomes of this incident was that the Rev. A.

Truax, our present vice-president, was captured by him in the interests of the holiness movement, and brought to a camp-meeting at Grimsby.

SINGING CLASSES

In preparing for a school entertainment at Georgetown I needed the assistance of singers, and realizing that I had some good though crude material amongst my scholars, I undertook to prepare them myself for public work. In so doing I fell back upon my experience connected with a singing master by the name of Mr. Foote, of Lockport, N. Y., who still lives in my memory as the finest exponent of music-teaching that I have ever met. I shall not go into details here in describing his methods, suffice to say that I now put them into practice with happy results, the scholars and audiences being judges. As I have of late brought these methods to the fore in our Association, with positive benefit to all concerned, I simply allude to the Georgetown incident to keep in memory the fact that this history of coming in contact with what I still consider the best music teacher, ranges itself with others as one of the many incidents of distinct preparation on my part for the important work given me to do in connection with the movement I now represent.

TEMPERANCE WORK.

When in Milton, I owned the Georgetown Herald, as before intimated. During my editorship I had my attention turned to the subject of temperance, and, whilst not acting the role of an extreme advocate, I did take part in the conflict after the following sort: My attention was turned to the subject of shop licenses, when I discussed it from a business standpoint, and drew attention to the injustice which ordinary business-men received, especially grocery-keepers, who had to compete with others in the same business, handicapped by their unwillingness from principle to sell liquor. I need not here expand further; I simply draw attention to the fact that, soon after, shop licenses, both in Georgetown, where the paper was published and in Milton, where I resided, became a thing of the past. I may add further that my attention was really turned to this subject by the incident related in a former section, where Mr. Jeffrey criticized my attitude to the parties who sold liquor under the protection of shop licenses.

When I took over the Georgetown Herald I was met with the question as to whether or no I could consistently retain advertisements in the paper concerning the sale of liquor. I had quite a serious battle over the matter; I fought it out in the presence of God, in prayer, first making myself sure that I was ready to sacrifice the money interests connected therewith if called on so to do. I finally came to the conclusion that if I were to refuse to accept those advertisements in a paper which was virtually a public one, and issued specially for the convenience of the village of Georgetown, it would be in the nature of attempting to coerce, that is, deprive citizens of the village from what the majority would call their just rights. Indeed, the act, I felt sure, would contain in it the very principle now being carried out so conspicuously by Carrie Nation. I therefore decided openly and squarely to retain the advertisements, with the conviction that I was taking

the right course every way considered. I remember that when I alluded to the subject Mr. Jeffrey required me very minutely and frankly to state my position, as he had had thoughts about the matter and wonderment as to how I would act in the premises.

CORNERING PRICES

During the time of my publishing the Georgetown Herald the question of tendering for the County work came to the fore, when I resolved to put in my tender considerably below the ordinary price. Whilst thinking about it the editor of the Oakville paper called the three of us together; that is, the editor of the Milton and Georgetown papers and himself, to consider the question of cornering the work, to use a well-known phrase. That is, he proposed that but one should tender, and that at the regular price, but that the one amongst us three who would do it at the lowest price would share the profits between the three offices. Of course this act contained the principle of making a corner in wheat, stocks, etc., so much in evidence now in stiffening or raising prices of various commodities. But inasmuch as there was no attempt whatsoever to raise the price beyond what was considered the regular one, it did not strike me as in any way questionable. I became a party to the arrangement, but have this to note, that in some way my nerves were acted on, as though there was something questionable about the transaction; so much so that during the discussion I was taken suddenly ill and had to leave the meeting for a time. I do not hesitate to connect the passing sickness with the fact that I was engaged in what, after all, seemed to me a doubtful act. The sequel is rather amusing and suggestive. The editor of the Oakville paper got the printing in his own hands by offering to do it at a less figure than either of the others, and that is the last we heard of the matter, as he pocketed all the profits. But the experiences I passed through in connection with the incident were such as to prevent me from wishing to enter into any similar arrangement in the future.

A DISGRUNTLED SCHOLAR

At one of my school exhibitions the following history took place, which, though petty in its details, is very suggestive. I had a couple of very fine speakers amongst my larger scholars, and in distributing the pieces to be memorized I thought it best to attend to the poorer speakers first. This slight delay awakened the jealousy of one of these embryo orators who at once jumped to the conclusion that I was slighting him, and so when I did appoint him his work he refused it. He then laid his plans to destroy the coming entertainment. I went on with my work quite disappointed over his refusal, and made the best of what material I had. As he had given sickness as the reason for his refusal I accepted the excuse as genuine, and regretfully sympathized with him. During the entertainment, which went off very successfully, there were catcalls from the audience for this scholar. I at once gave the meeting the history, remarking on the disappointment it had been to me that the person called for had not been able to take part, as he was, in my estimation, one of the best, if not the best, speaker. However, I said I trusted he would be able to give a short reading in answer to the calls,

if his health would permit. All this I said without having the slightest suspicion that his excuse concerning sickness was not a genuine one. I found out, however, that he had instigated the cat-calls himself, and intended to eclipse all the other speakers, and thus have his revenge. He readily responded to the calls and gave a recitation; but, as my other scholars had been well trained, it only fitted in with them as one of the rest, and so he was thwarted utterly in his ambitious projects, while it left him in an unenviable position. I do not hesitate to say that many of the attempts to wreck the gospel are outlined in this petty incident. I have reason to believe that he became a wiser and better man because of this history, and was able in the future to control more successfully his insane tendency to jealousy and unfounded suspicions.

AFTER RESULTS OF TEACHING

During my teaching, both at Milton and Georgetown, I had some boys placed in my charge who were sent from home because of the inability of their friends to govern them. The task was a difficult one to me, and in two instances I found it necessary to return them to their homes. In one case the reply I got from his guardian was that it was the last chance he would give the boy, and so I was instructed to turn him adrift, as he would have nothing further to do with him. Afterwards he relented and gave him one more trial; but the influence brought to bear upon him at the school seemed to work to his advantage after expulsion, for I received congratulatory messages from his guardian to the effect that he was doing well and awakened his satisfaction and even admiration.

Whilst in Georgetown I once had a strong desire to keep a dog, and so I made it a matter of prayer that the Master should enable me to get a suitable one. I seemed to pick out in my mind the kind of dog I wished, desiring it chiefly as a playmate for our children. Shortly after this, indeed almost immediately after, a stray dog came to us, the identical kind that I had pictured to myself as the most desirable. This animal seemed to come to us as to a home, and made himself familiar. I at once connected his advent with my prayer, and was very thankful; but he had not been there more than a couple of days when I wished to get rid of him, for the scholars took him into their rooms and played such pranks with him, and the outcome was so disagreeable and uncomfortable that I was more anxious to pray him away than I had been to pray him there. No sooner did this state of mind come to me than the owner came along, and to my great comfort took him away. I leave it to my readers to tack the moral to this story.

REV. DR. EVANS

The Rev. Dr. Evans, who had a record for being on the alert to obstruct holiness work, by turning holiness meetings into controversial ones when possible, attended one of our first London meetings. Some two years before the formation of our Association an attempt had been made to form a similar one in London, but it ended in tangle and wrangle chiefly through the offices of this brother. He was no doubt a sincere man and clearly saw the weak points in the orthodox definitions connected with the subject of holi-

ness, and failing to take into account the possible good to be derived from the holiness movement, made these his difficulties prominent, in hard, unsympathetic talk after a controversial manner. Hence no sooner did our holiness meetings get fairly started and show signs of permanency than Dr. Evans attended and began to ply us with his usual questions. At once I realized that to delay our work to reply to these controversial points would destroy it, and so took my stand as utterly unwilling to have them brought to the fore, or discussed, remarking that we were an aggressive body, we had our own views of holiness and we were propagating them, not ventilating them, and so I silenced him; but one of our friends, sympathizing with the doctor, and feeling that he was dealt with too harshly, came to the rescue and pleaded for an audience, wishing to know if, when a sincere person asked for enlightenment, we were not prepared to meet him. My reply was, certainly, but we would meet him, not after his pattern, but after our way—we would at once invite him to the altar, when we would converse and pray with him and thus help him into the experience. I wish I could treat my readers to a photograph of the countenance of said doctor after this deliverance. They would likely see more disgust and scorn to the acre than any other picture that could be exhibited. Needless to say the doctor washed his hands forthwith of the whole movement and failed to put in another appearance. However, we all congratulated ourselves on the fact that he who had wrecked the previous attempt had failed in this case. This I may say was only the first of a long list of efforts made to destroy the movement.

SECTION XI.

A DAY VISION

And now the Waterloo of the leadership campaign had been fought and won. I retired to my tent that afternoon realizing to some extent the magnitude of the victory; and yet, looking back to it from my present standpoint, I know full well that my sizing up of the situation as to its importance came very far short of its real value. Personally, however, I felt relieved, restful and even confident. I retired for rest at the usual time, but awoke very early in the morning, a little after day-break, when a peculiar psychological phenomenon happened, which I will here relate, although conscious of not being able fully to explain it from any philosophical or religious standpoint to the satisfaction of readers generally. However, from the standpoint of utilitarianism the explanation will be obvious to the most cursory of readers. As my mind called up the incidents of the previous meeting and began to take in more vividly the serious side of the life upon which I had entered, gradually there came to my consciousness as distinct a vision as words can tell, somewhat after this pattern: There gradually appeared to me in the surrounding atmosphere a concentrated, though shadowy, form, as represented in pictures of Jesus of Nazareth. I mean by this, the pictured form of the head of Jesus as familiar to all Christians. But, what to me was most important, the countenance took to itself an expression or meaning, which

put in words, would be somewhat as follows: Imagine a father placed in jeopardizing circumstances of the most serious, menacing character, and called on from the necessities of the case to expose his only son to the immediate point of danger, but, realizing at the same time that if the son failed in firmness and ability to ward off the threatening evil, then both son and father would be involved in final catastrophe—all would be lost. Now, fancy the son successful, the danger warded off and the parent looking with approval on the child, commending him for his valor and congratulating both the son and himself on the final fortunate results. If the reader will call up such mental picture and imagine the expression of the countenance under such circumstances, he can get the nearest idea I can paint of the expression of this figure as it appeared to me in day-vision form. It was not a mere passing glimpse, for the whole was steadily gazed upon by me for at least an entire hour. Of course, I have not any accurate means of measuring the time, but such was the impression; for every evidence that I could call up proved to me that I was wakeful, all my senses on the alert, and yet the picture was a substantial one upon which I gazed, and examined most minutely during its appearance. Not more certain could Paul have been that Jesus appeared to him on his way to Damascus than was I of this appearance being a substantial one and embodying the congratulations of the founder of Christianity. Added to this, the words "I am glad you have been true to me; now I can use you," I seemed to hear proceed from him as distinctly as if repeated by some member of the Association.

Of course, for years, when I recalled the incident, it was with as perfect and distinct belief as Paul had when he alluded to his vision of Jesus. Since then, it is true, I have given up the proofs of the resurrection of Jesus as utterly inadequate to the task of providing that so-called stupendous event, and have also been required by the iron logic of investigation to disrobe Jesus of his divinity, leaving him a mere man, battling in the world to introduce Divine guidance as the power or force which was to elevate humanity towards the goal of its perfection; and hence I now look back upon this psychological phenomenon from the scientists and utilitarian standpoint. Hence that the vision represented a god manifesting himself in the flesh is not to be thought of, but as a something which tended to confirm me in accepting the victory of the previous evening as of far-reaching importance, and as something also which prepared me to do battle successfully with the reaction, which must necessarily ensue after such a high tension of mental powers, the after history fully proved.

Into the scientific investigation concerning the character of the vision I need not attempt to go thoroughly. I can only point to the hints or best thoughts which now obtained amongst savants, seeing the whole question connected therewith has not as yet been satisfactorily investigated, and lasting, self-evident conclusions arrived at. That this vision takes its place amongst the many similar psychological phenomena which have been testified to by individuals the world over is evident. The best guessers as to the explanation of such phenomena, according to my judgment, seem to be in the suggestion that sometimes the last thought of an individual, when dying, when of an intense character, seems to propagate itself and act upon the minds of

interested parties with such force as to cause them to see visions harmonizing with the character of such thought. Thus examples are given of men unable to tell at their dying moment where important documents or money was hidden, and afterwards visions of these parties appearing to those to whom they tried to communicate with their last breath and supplementing this lack. Apply now this thought to Jesus, and, presuming him to have been possessed with the vast importance of his discovery to the world, it is possible to conceive of his leading thought in death propagating itself in the world and acting upon those who, like Paul and others, were suitable for continuing his life work. Certainly this suggestion, as yet, is in a hazy, undefinable and almost preposterous state; but as it is the best hint at the true explanation of the phenomenon I know of, I give it for what it is worth, expecting that in the future shrewder and more taking guesses, if not proofs, will be given by investigators.

But, falling back upon the underlying principle of my life work, it is supposable that God, or the being or force represented by absolute Divine guidance, utilized this psychological power for the practical purpose of strengthening me in the mighty conflict to which I was called; for, as a matter of fact, so great was the reaction that ensued after the excitement of the camp-meeting, that on my way to the next annual convention, held at Beamsville, I made it a matter of earnest petition that God would release me from the position which I occupied at the forefront of the battle; expostulating with him over the manifest impossibility of my leadership existing without continued battle, pointing out the inevitable tendency to friction and uproar, and intimating my preference to his appointing some person who would not secure such pronounced commotions, declaring that I felt myself able to follow the leadership of anyone he should appoint, with loyalty to such appointment, and maintaining that in all likelihood he would meet with greater acceptance from the holiness people, and so there would be, from my standpoint, greater success in the spreading of the experience. From this it will be understood how great the reaction had been, and how it affected my spirits and secured fearfulness concerning the future. However, I may add that these my prayers were met by the distinct word of God to me that I represented the principle of Divine selection, and therefore for me not to accept myself as his appointee would be to war against this principle and nullify all the Master's efforts to secure the good wrapped up in this holiness movement.

And here I may give a bit of my personal experience re this whole matter, to the effect that this is the first time that I have put the experience on paper, and even now I have hesitated long ere doing so. Indeed, I had fancied that it would be left out of the autobiography because of the change in my notions concerning the dogmas of the church. I may add that I realize how this narration will seem to be an easy target for scientists, and tend to lead many a person who reads it or hears of it, to shelve the whole subject of Divine guidance as taught by me as simply vagaries of the mind or intellect; in short, to class it with the fancied visions of ill-balanced enthusiasts. But, as opposed to this, my own convictions are that the whole subject of psychology as far as investigation is concerned is in an embryo state; and my firm

belief is that this and other phenomena connected with my career will help on investigation and will therefore tend towards the securing of valuable final knowledge concerning the whole subject.

A DISSIMILAR ONE

As if to counterbalance the possible evil effects of this most satisfactory vision, another of a somewhat different character followed the next morning. In the waking hours of the following day I was conscious of a heavy depression of spirits accompanied with a shadowy foreboding of evil. It took possession of me entirely, and was anything but a pleasant sensation. I braced my nerves to meet the coming evil; for that it was something unpleasant and near at hand my intuition told me with somewhat of certainty. Of course, this, like the previous vision, was in harmony with my then accepted dogmas. I had not called in question the doctrine of the trinity, and hence Father, Son and Holy Ghost to me were three distinct personalities in one Godhead. Now I had the conviction that the Holy Ghost was approaching me with some communication, and so in trembling mood I awaited his words. Gradually and slowly they evolved as a voice in the inner being repeating sententiously the adage, "Faithful are the wounds of a friend." I at once set my thoughts to work to decipher the meaning of this enigmatic saying. I presumed that it was foretelling me that I was to be wounded by the Spirit and that, though the suffering would be intense, I should attribute it to a friend and not to an enemy. But now the scene or sensation changed somewhat. Individuals, one after another, came in review before me, until the person of a young man by the name of Charles Miller seemed to remain stationary, when I was informed that I was to accept this person as my helpmate in distributing holiness literature in the country, but that the words of the former communication were to be applied to him, that I must not refrain from wounding him when necessary, as a friend would wound a friend for his good. The previous history connected with him was, that during the first camp-meeting he came to me with a proposition to furnish capital to the amount of \$2,000 to start a holiness bookstore and publishing house in the city of Hamilton. Now, whilst I did not accept his offer, in a sense I did not refuse: I told him that as my life represented Divine guidance, if God should sanction, or pave the way for this venture, I would be perfectly willing to join forces with him. Hence the suggestion was already in my mind that young Mr. Miller possibly was designed for this work. I might add further that this Mr. Miller was somewhat erratic; but my confidence in the powers of our gospel were so great that I was confident that, if he was distinctly called of God to the work, in some way he would be equal to the occasion. When I mentioned the whole matter to the secretary, he enthusiastically endorsed it, as he was perfectly familiar with the young man.

Now, if I could add to this that very soon after it was all accomplished, that Mr. Miller came to the front and the venture was put forth and speedily met with success it would be one thing; but what I have to announce is that it never materialized, and Mr. Miller, after flirting with the Association for a few years, dropped out entirely

Of course the questions are now in order. If one vision was of value, why not the other? If one was manipulated by Divine Guidance, why not both? Will not the one cancel the other? All I can say in reply is that both together worked for passing good in relieving my strain of mind—adding hopefulness where it was needed and calling for doubtfulness where the true balance should be preserved.

CONSULTING THE BIBLE

Contrary to my original thought, I will here anticipate some years and include in this section all the personal psychological history having any bearing on the subject. The question of consulting the Bible for direction came to me as an experience twice during my history. I allude to that tendency amongst intense religionists to make the Bible a kind of fetish or 'Bony' book. The practice is pretty general with this class who consult the Bible for directions to open it suddenly and take the first passage the eye rests upon or the finger touches as God's word to them to guide them in any difficult pass in life. Some of the most renowned saints have indulged in this practice and many more, doubtlessly, have done so than have been heard from. I alluded, in giving an account of my Georgetown experience, to an incident somewhat similar, where I rejected some words of one of the apostles and demanded the words of Jesus. Once, the treasurer, Mr. Isaac Anderson, came to me with the proposition that he should take charge of *The Expositor* and conduct it after his business plans. It was a serious proposition, and of course I had to take it into careful examination. I informed him that I was perfectly ready for such a course, but that I must take it to God and find out the mind of the Master about it. To this he readily consented. When formally asking God, in prayer, as to what I should do, I was asked by a voice in my inner being to take my Bible and open it and take directions from the first passage I should see. I did so, when my eye lit upon the following: "Keep thou the charge committed to thy trust." I reported the result to Mr. Anderson, who, at once, dropped all thoughts of having *The Expositor* run on ordinary business lines.

At the Tilsonburg annual convention the question of my support was up for consideration, only as a general question for private discussion and of course it awakened some concern in my mind. When in prayer about the matter, in my room, again I was directed to open the Bible and consult it. I did so, when my eye fell upon a passage which I cannot give verbatim, as it was somewhat lengthy, but it had to do with the direct support of the Levites in the management of the Jewish Church. Hence I inferred that the Association was to look after my support. My whole business was to preach our gospel and attend to all forms of its propagation. Certainly it gave me a passing rest of soul and enabled me more fully to devote myself to the one work of my life.

DREAMS

Also the phenomena of dreamland were not absent from my life. When Mr. Ryder came to Toronto and undertook to propagate faith-cure dogmas in the Association, and had, to all appearance, fairly captured the situation, of course my mind was anxious and in a turmoil. I awoke one morning with

a distinct recollection of a dream, to the effect that a certain animal, preying on my body, with a progeny after him, had to be looked after. I succeeded in crushing the ugly parasite, when it, in dying, assumed the form of Mr. Ryder, the face being exceedingly life-like. The others, however, though wounded, escaped. Now, as a matter of history, soon after Mr. Ryder met with defeat, and his cult failed to make a lodgment in the Association.

At the beginning of my history in Toronto a certain lady came to the meetings, and then started other professedly similar ones, inviting me to attend. I was prepared to do so, but a dream intervened, through which I was warned to have nothing to do with them. Accordingly, I announced this fact, and the interpretation of the dream harmonized fully with the character of the individual, and through its means, apparently, we were saved from misfortune. I shall not go more definitely into the matter.

Another wandering religionist essayed to join our company, and I was on the point of harboring her, but her real character was revealed through a dream, whereupon I was directed, by the Master, to refuse to entertain her, or have anything further to do with her. She soon proved to others that my characterization was correct, and so we escaped without further injury at her hands.

I draw attention here to the fact that, in consulting the Bible after the above sort, I did not do so in a legalistic manner, that is, according to rule, but was directed distinctly every time by God to do so, hence making the incidents harmonize with my views of divine guidance. So, also, with the dreams mentioned: I did not follow the dreams, as being taught or guided by them, but referred them in every case, to the Master, by whom I was directed to act as I did, not as by the dreams, but realizing that the dreams were utilized by the Master for such result, just as any circumstances in my life were being used. Hence, it will be understood that the distinction made, in our gospel, between all other histories connected with dreamland, or with the consultation of the Bible, was a broad one and made evident to all. Whilst in no sense sanctioning guidance by dreams, or making the Bible a fetish, yet I was not called on to restrict divine guidance to the extent of refusing guidance through dreams, or any form of circumstances which might be utilized in connection therewith. Hence, as a final result, it will be evident that, whatever light the future may pour upon these weird subjects, no possible results can be conceived of which would, in any way, conflict with our gospel of divine guidance. As subjects of curiosity, or as having in them valuable qualities or properties to be utilized in the progress of the race, they may be vindicated and differing, even clashing views held about them. without in any way touching the vital principle of the gospel of divine guidance.

Without realizing the fact after a definite form, the whole camp-meeting seemed now to take in the momentous fact that I was to be accepted as the leader; certainly not cordially on the part of all, but, whether sullenly or resentfully, the fact was that I led every subsequent service of the camp meeting without awakening general opposition. It is true that here and there traces of opposition exhibited themselves in individuals or groups,

and sometimes covertly this spirit was manifested without taking formidable shape; but on the surface there was calm, and so the meetings went on smoothly and successfully.

At a private meeting of the leading members of the Association this spirit was in evidence after an open sort, but, as I was requested not to be present because of the intention of bringing my name before the improvised committee, after a critical sort, I only gathered the fact from hearsay. At this meeting it was pretty generally acknowledged that as an evangelist I was a failure; between the lines I read the parentheses, in finances. However, the opponents, after venting their disappointment freely, acquiesced with the majority in willingness to carry the burden of The Expositor for another year. Some changes were made in the form of subscriptions, but substantially it was financed on the same basis as the previous year; and so the Association continued to be responsible for its publication. As to my personal feelings concerning this matter, I had fought out the battle to a finish, as above related, and so little disturbed was I that, during their deliberations, I was busily employed conducting a service, with scarcely a thought to spare to the momentous question, which, in its personal aspect, so much concerned myself.

As the chief characteristics of this camp-meeting are fully given in current numbers of The Expositor for that year, I will not allude to its history further, simply adding, in a general way, that the camp-meeting was decidedly superior in all respects to the previous one; it was even admitted that my final address had in it some elements of eloquence and adaptability to surroundings, the previous critics being judges. So that I left Grimsby, not only in open harmony with the members of the Association, but with some appearance of enthusiastic following of my leadership on their part. Indeed, the whole horizon was big with hope, and we separated with the full expectation of continuing the camp-meetings.

During the previous year I published the "Manual of Holiness." This was called for, chiefly, by Mrs. Howe, who impressed me with the thought that we needed a distinctive literature for our Association. Accordingly, during the progress of the meetings in Dundas, I commenced its composition. The idea was to publish it in two halves, as parts of The Expositor, and then utilize the type for an extra edition of 5,000 numbers. The exact additional cost of this issue was calculated down pretty fine, and members and friends of the movement were asked to buy the whole for free distribution. This request met with a hearty response, and so the entire issue was placed advantageously.

One incident I recall in connection with the matter of distributing it, which is as follows: Several hundreds of copies were placed in the Metropolitan Church at the expense of its pastor, and in some of the other churches, but my attention was specially called to Sherbourne Street Church, of which I was a member. My desire was to distribute a large number amongst the members; but, as no one had come forward to meet the cost, I laid the matter before God in prayer that he would attend to it. About this time, when, at the corner of Queen and Yonge Streets, a distinct conviction came to me

to board a Queen Street car, without having any definite object in view as to the meaning of it. In wonderment I acquiesced and carried out God's word in this matter. On the car I met the late William Gooderham and had conversation with him. His questions concerning my work led up, in an easy way, to my stating my wishes concerning Sherbourne Street Church, when he immediately handed me the needed money. This I realized was the chief object of my entering the car, and therefore I left it at the next street.

This publication was received with considerable favor by the holiness people, even in the United States, and particularly attracted the attention of the editor of a holiness publication in England, "The King's Highway," and led to some correspondence between us as to the advisability of a union between the two magazines. However, the drastic nature of my writings speedily cooled off the editor, and when I had taken the liberty to criticize one of his articles which had a bearing upon his personal experience and pronounced upon it as faulty, he quickly not only gave up the project, but ceased exchanging magazines. The nature of the criticism was to the effect that, whilst writing on the subject of "At my Best for Christ," he implied that he did not so live himself; but, as this virtual admission was mixed up with the loose expressions common to holiness people at this time, my criticism called for him to admit the fact after a clear-cut manner and cease claiming the blessing of holiness. I mention this as it was the first instance of my criticizing holiness people, and, as all readers of *The Expositor* are aware, it was followed by a multitude of other similar ones.

Shortly after the close of the Grimsby camp-meeting I was formally invited to attend another at Ebenezer, in the neighborhood of Kingston. This was not ostensibly a holiness camp-meeting, but I was invited by the manager because of my reputation as a holiness teacher and leader, and was given *carte blanche* as to the nature of my work there. The usual battle very soon took place, for opposition to my work arose, both amongst the ministry and membership of the churches. However, the leader stood steadily at my back, sanctioned my work, and the outcome was that speedily the opposition was overcome and manifest spiritual power was vouchsafed, resulting in a large accession to the number of those who professed to accept the blessing of holiness. Several telling incidents took place which will be found in the pages of *The Expositor* devoted to this camp-meeting. This was not only the first public invitation of the kind tendered to me, but also the last. The reason of this being the last invitation attaches itself to the fact of the commotion and opposition which were in evidence at the first part of my work.

At the same time that this camp-meeting was being held, the Rev. W. B. Osborne, of Wesley Park memories, was holding a camp-meeting on the grounds of what became Wesley Park. He called to his assistance Bishop Taylor, and there launched his great scheme. A number of members of the Association attended this meeting and entered enthusiastically into his project. When forming their directorate, the officers of our Association consented to form part of this standing committee on condition that I should also be a member. Hence I was elected, although absent. When informed of

this history I accepted the position, which included the gift of one lot on the condition that I should buy another. This I was able to do by profits from the sale of other lots, and so I became part and parcel of Wesley Park Camp-Meeting Association. It was not long after that Mr. Osborne came to Toronto and gave assistance at a district holiness convention, held in one of the city churches. As Wesley Park might still be called a venture, and success as to the future was somewhat problematical, I brought the matter before God in earnest petition as to my work in connection therewith. In answer to my prayer God spoke to me, calling upon me to have unlimited faith in the venture as it connected itself with our gospel. This was the sheet anchor of my confidence during the troubles and conflicts which speedily ensued. At the end of the first year I was ignominiously turned out of the office of first vice-president through the influence of Mr. Osborne, who speedily took exception to my form of teaching holiness, and, after some years, was turned out of the directorate, and, with me, the whole Association was forbidden the use of the grounds for camp-meeting purposes. But about a year after this, Wesley Park itself was wound up. I thought seriously of selling the two lots which had fallen to me, but was distinctly prevented by the Master, especially as he called my attention to the above-mentioned gift of faith. The history culminated in our buying Wesley Park Hotel and removing it to my lots where it now stands as the summer resort of our Association. I deem it best to give this slight epitome of the history here, referring the reader to the pages of The Expositor, where, from year to year, it is given more fully.

As intimated in a previous section, in returning from Round Lake camp-meeting, I made the acquaintance of Miss Carrie Judd, one of the leading lights of the faith-cure movement. This led to my examination of the whole subject in The Expositor and to numerous writings about it. At first, I was favorably impressed with the whole subject, and approached it sympathetically, quite prepared to have it stand full investigation and capture our people as to its being a part and parcel of Bible teaching. The examination was lengthy and impartial. One of their leading teachers, the Rev. Chas. Ryder, soon after came to the city to take charge of the Friends church, when he began an active propagandism of this cult in our Association. He was welcomed to our meetings and took full advantage of every occasion to make his teaching very prominent. Many in the Association were temporarily captured by it, and, as he was a pleasing speaker, the meetings grew in size, until they became very much larger than formerly. As I had, at this time, come to the conclusion that the faith-cure movement was founded upon a fallacy, and that therefore I could by no means endorse his teaching after a radical sort, it was no small trial to look on and see my work fairly captured by this teacher of a hostile cult. However, in carrying out God's guidance in the matter, I was required to give him full right of way, and favorably back him up wherever it was possible. So I was loyal to him and to all in the matter and simply looked on to see how God himself would vindicate my leadership.

As the battle which speedily ensued was not only a thrilling one in its details, but also of momentous import, I shall not study brevity in its description. I had invited him on one occasion to my tea-table, where I was

forced to observe some actions on his part which not only violated my ideas of gentlemanly instincts, but even violated my views of Christian propriety and conduct. I hesitated in my mind to accuse him of either or both lapses, owing to his position and testimony, and so a battle came on in my mind of an unenviable character. I presume many of my readers, having had similar battles, will enter into the whole and understand my language. On one hand I felt that if I condemned him and questioned his Christianity and gentlemanly character, I would stand alone in the Association in so doing; on the other hand, I was conscious that not to so condemn him would be to condone those defects and incorporate them in my views and teachings of Christianity and of gentlemanly instincts. So in the turmoil of my mind I took a lengthened walk and called upon God to settle the matter for me. I proclaimed my willingness to condone the offences, recommend him as a proper exponent of Christianity and continue to back him up to the full extent of my power, but that I would be guided entirely by God's word in the matter. After a lengthened process of discussing the "pros" and "cons," and then leaving it entirely in God's hands to decide, his unmistakable words came to me that I must condemn them and him, and refuse to stand by him in such conduct. However, accompanying these instructions was the conviction that I must do nothing but look on and see how God would manage the matter. Shortly after this, at one of the holiness meetings in Bloor Street church, where he was given the leadership by Mr. Anderson, the recognized leader of that special meeting, in his address on the subject of "Perfect Love," he admitted to the audience, incidentally, that he himself wanted more Christian love; then he called on others also to admit this fact and plead in prayer with him for more love. I received an imperative call to follow his talk, and, without in any way openly antagonizing him, I, in harmony with my undoubted rights, gave my testimony, which was to the effect that I represented perfect love to God and man, and therefore for me to join in a prayer for more love would be to be inconsistent with my profession of Christian holiness. There were only two other parties, to my knowledge, who realized that a conflict was now on. Most of the friends present gave similar testimonies with my own; but every additional testimony was a heavy blow to the leader, although unconsciously given by the speakers. I realized that he was suffering severely, seeing that he could not but be aware that the meeting was slipping out of his hands. He finally called on all to bow with him in prayer, and then professedly voiced the thoughts and wishes of all in the statement that their prayer was answered, that they had received more love. Of course I knew in my spirit that Charles Ryder and the faith-cure movement had received their death-blow in the Association, and felt sure that he realized this fact; the evidence of which was not long in coming. At the next similar meeting he was present, but did not undertake to lead the meeting. In the midst of the service, under cover of experience-relating, he made some ugly allusions to myself, but which were given in such obscure language that none but myself and the other two understood the drift thereof; immediately after this unchristian, ungentlemanly speech he abruptly left the meeting, and never after attended our Association gatherings.

SECTION XII

THE MISTAKE QUESTION.

In the February, 1885, number of *The Expositor*, I discussed the mistake question from the standpoint of my Georgetown experience. The position I took, the inevitable one from that standpoint, was that when God was accepted as absolute guide, then it followed that no regrettable mistakes could occur in my life.

This position, as a logical sequence from the standpoint of our gospel, is so natural and so inevitable that but to state it is to have it accepted by all; but, from the standpoint of all other experiences, of course, it was a daring and almost sacrilegious teaching; hence, a necessary commotion arose when it appeared in *The Expositor*. I shall not go minutely into the reproduction of the article; suffice to say that readers will find it easily in *The Expositor* and the correspondence and after articles connected therewith, as also in "Divine Guidance." The clash between this teaching and that in the holiness creed movement was most decided. It awakened opposition in other holiness periodicals and was virtually the means which led to several members of the Association leaving. Not that they made this a distinct issue as far as giving up membership in the Association, but it so loosened their allegiance thereto and so committed them to contrary teaching that it prepared the way for their final departure.

The matter of modifying this teaching in the face of the fierce opposition which it engendered on all hands met me and called for re-consideration of the whole subject; but, after the most careful re-examination I was called upon to refuse to modify it one iota, and therefore the mistake question, as brought out in the first article, remains in the Association unamended and fully endorsed.

CHICAGO HOLINESS ASSEMBLY.

About this time I attended a holiness assembly at Chicago, where the effort was made to gather all kinds of professors of holiness from the east and the west and weld them into some kind of unity. My going there was after the usual pattern, and conected itself with distinct divine guidance in incidental illustrations. I entered with enthusiasm into the services of the assembly, was called on to preach once and to lead some meetings. I found that differing and clashing opinions and convictions were rife on every hand. These conflicts between different creeds very nearly wrecked the whole meeting at a certain point. However, it survived these threatened disruptions and put itself on record in several resolutions looking towards the original object of presenting a united front, through definitions, to the public.

But chaos reigned supreme throughout the entire gathering, exhibiting itself in much erratic conduct on the part of many. One exponent, from the west, was actually hustled out of the meeting because of his persistency in pressing his views. There were not wanting exhibitions of the psychological coma in the name of holiness, also the faith cure movement made itself felt, claiming and obtaining its share as a part of the meeting; but it were a bootless task to go into a description of the many isms and sub-isms which, under

the wing of men of strong convictions and ability, put themselves in evidence. I returned home deeply impressed with all that I had seen; but the chief outcome to me personally was the conviction that I must fully discuss these different forms of erratic conduct and the different burning questions which came to the front during the convention, in *The Expositor*. These thoughts crystallized themselves into a series of articles under the general heading of "Some Burning Questions Discussed."

THE DRESS QUESTION

The following month, the first question taken up was that of dress, which was exhaustively examined, as the reader will find by turning to July, 1885, number of *The Expositor*, where I took the position: "1st. That the Scriptures nowhere give forth a particular deliverance on this subject, suitable for all times; 2nd. That the graces of the Spirit are the characteristics by which holy people are to be known, and that any style of dress, so conspicuous for its gaudiness or plainness that professors of holiness could be singled out from others by it, is contrary to the spirit of the teachings of the Bible." It is also exhaustively dealt with in "Divine Guidance."

The battle over this question had been threshed out at the first camp-meeting, and so it was chiefly to bring it before the whole holiness movement, both in the United States and Canada, that I entered into the matter, fully cognizant of the fact that it would, in all likelihood, alienate from me many of the editors of holiness periodicals, and possibly deter many holiness people in both countries from uniting with our organization, and even prove a loss to us of some of the present members. However, though fully aware of the serious nature of the work in hand, I did not falter, but went on with my appointed task in perfect confidence that it was not only right but absolutely necessary in the interests of the gospel which I represented.

As I anticipated, many of the publications in the States turned their batteries against *The Expositor*, and, without attempting to meet my arguments, condemned the magazine as a dangerous periodical and warned the faithful against perusing it. Hence the beginning of the conflict between *The Expositor* and the other holiness periodicals virtually started from the Chicago Holiness Assembly. I need scarcely add that it went on until, without one single exception, *The Expositor* was tabooed by all holiness periodicals the world over.

A STANDING COMMITTEE

I have somewhat anticipated the chief personal experience which came to me in connection with the next Annual Convention, which was held at Beamsville, where I was given to understand that in retaining the leadership in the Association I represented divine selection. However, I may remark that at this convention no effort was made to question the propriety of my position as leader; indeed, it seemed to be recognized on all hands that the battle had been fought and lost as far as the holiness creed movement was concerned. Hence, I could fling myself, without let or hindrance, into the work connected with leadership. We had a very satisfactory convention in every particular, the details of which will be found in *The Expositor*. One

important item of history I may mention here, which was, that during the business meeting I received a vague, general conviction that I should ask for a finance committee who should retain all the powers of the Association during the interval between the close of this convention and the beginning of the next. Why I called for this I can only explain as above. I had no thought or suspicion of any special need occurring during the next twelve months, but simply yielded to the feeling that it might be needed. My suggestion met with no opposition, and so, with scarcely any discussion, Revs. R. W. Woodsworth and H. Manning and Mr. E. Cork, of Toronto, were appointed for this purpose. Now, it happened that during the year the Rev. David Savage, the founder of what is called the Band Movement, met me with a proposal that The Expositor should become the exponent of his work and be enlarged for that purpose; with the understanding that he would be able to recoup The Expositor funds for any loss caused by said enlargement, through the assistance given by his band workers in extending its circulation; he expecting to fill the additional space by writings connected with his work.

THE BAND MOVEMENT

And here it will be timely to give a slight sketch of this, once important, but after all ephemeral movement. Mr. Savage, when stationed in Petrolea, became interested in Salvation Army work, and many circumstances conspiring to such a result, it led to the formation (by him) of a somewhat similar organization which he named Band Work. An immense amount of enthusiasm and inspiration was thrown into it by his personality; and such was the success secured that he yielded to the wishes of others and gave up his position in the ministry to devote himself entirely to evangelistic work. His success was indeed phenomenal and thousands of conversions were the outcome, in a few months. A large army of Band workers, or sub-evangelists, came to the fore, acknowledging him as their chief and guide, and so the movement gave promise of being not only a prosperous but a permanent organization.

At the Delhi camp-meeting, where a large, enthusiastic gathering took place, this work came in touch with our Association. I myself was not present, but a number of the members of the Association were there, and worked on the lines of holiness amongst the band organization. A large number of the band leaders professed to obtain the blessing of holiness, and indeed such was the success that, to all appearance, a permanent lodgment was made in this organization, looking towards its becoming thoroughly affiliated with the holiness work. This fact seemed to impress itself upon the mind of Mr. Savage, who forthwith made the proposals above mentioned. I entertained the proposal favorably, and laid it before the finance committee for their adoption or rejection. After considerable hesitation on their part, and close reasoning, it was finally accepted, and the enlargement of The Expositor accordingly took place. Henceforth, for a time, the name was changed to "Expositor of Holiness and Band Worker," Mr. Savage being the recognized editor of the Band Work Department. However, after the first publication of the composite magazine I noticed that Mr. Savage entered

into a critical spirit concerning my work. He seemed restless over the searching manner I adopted in presenting our gospel, and expressed himself as somewhat nervous concerning its effect upon his workers; as though the food was too strong for their digestion. He therefore suggested modifications on my part. Any suggestions looking towards the style of composition, I entertained most favorably, but when he came to touch the subject matter of my writings he met, as might be expected, the firm, unyielding acts on my part. Not only so, but I thoroughly and exhaustively defended the course I adopted, and maintained that my writings were really foundational and elementary as regarded the subject of holiness. In place of being too strong meat, as he denominated them, they were the mildest form of food that could be honestly presented to young converts. However, the critical spirit on his part became more and more pronounced, until gradually, after the best part of two years had passed, he sent me a letter requesting me to cancel the union between us. In the meantime, his personal influence had re-acted upon the band movement so that the rank and file failed in any way to propagate the experience of holiness amongst themselves, and so Mr. Savage's final cut-off letter only announced a fact. Mr. Savage died not long after this, when the band movement, which had dwindled perceptibly during the latter part of his life, speedily ended and now survives only as a memory.

Of course, for me to add any remarks here could only in the nature of the case, be surmises or guesses, hence I leave these for the reader. What might have occurred had he thrown himself into our gospel and exerted all his influence to help others can only be surmised.

The first number of *The Expositor of Holiness and Band Worker* was brought out in a large 4,000 issue. I started out to canvass amongst the band movement converts, commencing where it originated, viz., at Petrolea. I was moderately successful, made the acquaintance of the band workers thoroughly, and visited amongst them, and canvassed, and preached, and spoke largely. I followed the course of the movement, and spent a certain time at all the leading centres of success, giving the history of my work in successive issues of *The Expositor*. Generally speaking, my success was more apparent than substantial. A large number of those who took the magazine did not pay cash, though promising to do so in the near future, but very few indeed carried out their promises. The course of Mr. Savage evidently chilled his helpers, and very little efficient aid was afforded by them towards increase of subscribers; so that as a financial venture it was a real failure, and helped to swell the deficit of the current year to the tune of \$800; with which deficit I met the next annual convention at Galt.

And here some remarks, or examination, will be in order as to the propriety of this amalgamation. Granted, that as a financial undertaking, it was a failure, was it so from the Association standpoint? To me the conviction was a strong one, and is still, that its chief mission was to offer our gospel to this movement in its most vigorous state, with the promise of more substantial and permanent success should this offer have been fully entertained. That it was not entertained made impossible such result, and also involved the financial loss alluded to. The whole history of the call for the

finance committee, just in the nick of time, and the fact that this was the only time such committee existed in our Association life, coupled with the meeting of the forces at Delhi camp-meeting, and the actual amalgamation of the literature of the two movements, proves that the offer of our gospel could not have been made under more favorable auspices, and stamps upon it more than human ingenuity. That the offer was fully declined on the part of the leader, and through him, and specially because of his action, or non-action, by the rank and file of the band workers, and that the complete collapse of the whole movement speedily followed, is, at least, suggestive of a close connection between the two events. We retain but one of the band workers in the Association to-day, to wit, Mr James Sarjeant, of Toronto.

GALT CONVENTION

At the Galt Convention the non-success of The Expositor came up in its most frightening aspect, and eventuated in the Association refusing to become further liable for its publication. A committee was appointed who were empowered to dispose of it in any way according to their judgment, provided no further liability on the part of the Association should be incurred.

Mr. Savage was appealed to for assistance by this committee in facing the large deficit, which was chiefly owing to the enlargement of the magazine to suit his needs, and which they might have added, if they could have looked at it from the present standpoint, was due entirely to his failure to carry out in good faith his promised efforts to increase the circulation. However he pleaded utter inability to help cancel the obligations, and, as a matter of fact, afforded no financial help whatsoever. The debt was met by subscriptions in the Association, and The Expositor was handed over to me to be carried on or closed, according to my own personal ability or thought in the matter; but, as there were a large number of unpaid subscriptions on the books, it was clear to me that I should go on with its publication without even dissolving the quasi-partnership between the Association and the Band Work. This I did, and when the call for dissolution of this one-sided partnership came I quickly dropped out the name Band Worker and went on with the publishing of The Expositor, without bringing the matter before the Association, and without editorial remark of any kind on my part, not even to the extent of publishing the correspondence between Mr. Savage and myself. Its career in The Expositor died a noiseless death after the pattern of its own demise not long after. Hence no tombstone was erected either in The Expositor or elsewhere commemorating the rise and fall of the energetic, spasmodic movement called at one time The Band Movement.

In the history of Wesley Park, Mr. Osborne, after being President two years, decided to resign, when the Rev. J. R. Daniels, of New Jersey State, was elected as his successor. He proposed a union holiness camp-meeting for the following summer as he was President of a New Jersey State Holiness Association. When approached on this matter I felt some reluctance to comply with the request, well knowing, as I remarked to some of the friends, that the misunderstandings concerning our teaching were such as likely to cause considerable friction that, however well intentioned Mr. Daniels' present purposes, it was a question if he would not fail when the two forces

attempted to work in harmony. However, I yielded my preferences to the wishes of the majority, and so arrangements were made for the union gathering. I threw myself into the preparations with my usual hopefulness and enthusiasm, and amongst other things proposed that the Rev. Dr. Steele, one of the professors of a prominent University, should receive an invitation to attend the camp-meeting at our expense. He was considered at that time the best writer on the holiness subject, and as his personal experience given in his published books, to my mind, was the very best on record, I felt sanguine that he would harmonize with my work and prove a very great help to our Association. His two books, "Love Enthroned" and "Milestone Papers," stood deservedly at the head of all holiness literature at that time. The invitation accordingly was sent and accepted.

I found afterwards that I had reason to believe he came greatly prejudiced against my personal work, and so virtually came as a hostile critic in the interests of the Holiness Creed Movement in the States, he having been evidently primed for the work by the Rev. Mr. Macdonald and company. Of this, of course, I was unaware, and so received him in all good faith, expecting to learn much from his personal experience as well as his public ministry. But in this I was greatly disappointed, as he evidently held me at arm's length from the very first. Indeed, I may say I found it impossible to have five minutes' personal conversation with him re the subject to elucidate which he came amongst us.

However, the sermons which he preached were apparently in line with my own teaching, and so were utilized with telling effect. Indeed, all unconsciously to myself, they greatly tried friends of the other Association because of my turning them to account in favor of our work. Of course, I was unadvised at the time and was quite innocent of putting them on edge, and did my work thoroughly in the full confidence that it was acceptable to both camp-meetings. It is true that at one time some signs of antagonism and open commotion were started by one of Mr. Daniels' followers, but as he, for the nonce, was loyal to the arrangement of union between us, it made no headway, and so to all appearances the camp-meeting, on the surface, was a united one, and the results in helpfulness to others quite satisfactory to all.

But underneath this calm exterior volcanic fires were at play, and destined to break out in an eruption of no mean proportions and violence.

At the close of the union camp-meeting another, under the auspices of Wesley Park Association exclusively, immediately commenced. I had been appointed to lead a daily morning meeting through this gathering, but the antagonism of the President speedily broke out in such form as to make it inadvisable for me to continue them, so I closed them and returned to my home. But a number of our Association remained, and war to the knife against them was proclaimed by Mr. Daniels and his followers, many of these being former members of our Association. The battle was a royal one. On the side of our Association it was fought after the nature of passive resistance. After the most careful investigation I could find no overt act or open antagonism characterizing it, but on the part of Mr. Daniels and his followers the tactics were of a different nature. No less than three of our friends were con-

stabled off the grounds for offences which would not be looked on as offences in any camp meeting I ever attended. One party was ordered to take her tent down on the unfounded supposition that rival meetings were held therein.

The details of this conflict are given rather minutely in *The Expositor*, in a series of articles under the heading of "Wesley Park," so I will not enlarge here. However, all things have an end, and so these meetings and the battles between the two forces came to a close, apparently after the pattern of a drawn battle.

Shortly after this the Rev. Dr. Steele, having returned home, was requested, according to his own testimony, by Rev. Mr. Macdonald to publish his hostile criticisms of the Canadian Holiness Association, especially his strictures on myself. This request he yielded to, publishing them under the heading of "Danger Ahead." This article had a wide circulation in the Holiness Movement in the States, and was endorsed by all. I also published it in *The Expositor*, with comments, but my answer to it was refused admittance to *The Christian Witness*, in which it first appeared, on the plea that in the judgment of the editor did not fully answer the criticism. However, the apparent controversy went on by the editor of *The Witness*, introducing to his columns not only additional comments of his own from week to week, but also writings of others of a hostile nature bearing upon the subject.

Amongst other things, in my letter to Dr. Steele, I insisted upon his obligation to secure the publication of my reply to his letter in the *Witness*, as he had power to do, seeing he, on his own statement, had yielded to the earnest request of the editor to write the criticism. However, he refused to harmonize with my request, implying that the nature of the friendship between him and the editor would be jeopardized thereby. It was a significant fact, however, that very shortly after, this presumed harmony between the two was broken up, and they employed their pens after a hostile sort against one another in public print.

Another significant fact is that very soon after the whole matter was finished, which date I place at the time of the publication of the pamphlet "How to Keep Converted," Mr. Macdonald was forced to resign his position as editor of the *Witness* through illness.

As an echo of Dr. Steele's critique, the article was published in the *Christian Guardian*, accompanied with hostile criticism by the editor. But here, too, the editorial columns were shut down upon me when I attempted to reply to his criticisms.

I believe no such editorial outrages have been committed in either the United States or Canada in the interests of politics as were exhibited by these two so-called Christian papers. This opinion of mine will, I believe, be endorsed by all who are familiar with ecclesiastical history, as quite in harmony with what might be expected under the circumstances; the narrowness, bigotry and unfairness which characterized religious movements hitherto have been of a stronger type than those characterizing political movements. I do not give this out as a fling at them, but as an historical fact, the reasons for which are too many and elaborate to call for discussion here.

And now the prolonged battle at Wesley Park was fairly over, but evidently Mr. Daniels retained the strongest form of resentment against me and my work, and so, although the officers of our Association still composed the major part of the executive committee, he resolved that we should not be allowed to have our camp-meeting again on Wesley Park grounds. To make assurance doubly sure, at the next meeting of the committee he brought this matter before us, which was really an innovation, and presented a cut and dried programme for next summer's operations. Amongst other things he proposed that, in place of having the season prolonged, as usual, it should be cut short and the programme end about the middle of August, remarking that a number of friends wished to attend the Ocean Grove camp-meeting; but a question being brought up concerning the attendance of some of the Oneida people at the camp-meetings, it led to an animated discussion concerning them and their cult, and the significance of their attendance at the park. At a certain point in the stormy debate, to smooth matters, I moved that if Wesley Park Association should invite our Association to hold their camp-meetings on those grounds during the time not arranged for on the programme, it would meet the whole question in dispute satisfactorily. This at once met the approval of all, and was carried unanimously.

To go back a little: I may remark that at one of the meetings of our camp-meeting the previous season I had made public prayer that Wesley Park might realize that their future success was wrapped up in us, and that it would be in their interests that we should have first choice as to time of holding our meeting, which was this very time Mr. Daniels had proposed to leave vacant in the interests of those who wished to attend the distant gathering. This, of course, was an inviting point to attack, and hence I gathered that Mr. Daniels concluded that if he could prevent this prayer being answered it would discredit me greatly and promote the cause of the opposition. Now, it is a singular fact that, though Mr. Daniels proved himself in all previous history as singularly alert when any question affecting me was on the boards, at this time he failed to take in the significance of my proposition, and acquiesced in it as though it was warding off a greater evil. This lapse on his part was made evident to his remarking to one of the committee after the close of the meeting that he was happy to know that we were not invited to Wesley Park to hold our usual camp-meetings, the surprise on the part of others may be imagined. However, the President did not give up the battle at this point, but by various expedients and efforts tried to invalidate the unanimous verdict of the committee, even writing to myself and appealing to me to give up the thought of having a meeting there; but all his efforts were unavailing, and so at the time appointed we held our final camp-meeting at Wesley Park.

A final incident of peculiar moment took place towards the close of the services at Wesley Park that season. Bishop Taylor, who was considered one of the best writers and illustrators of the subject of holiness, was invited by Mr. Daniels to attend Wesley Park. At this time I received a sudden call from the Master to return to the meetings, which I did. The account of my meeting with the Bishop, and the result thereof, I have given in full in *The Expositor*, and so will but allude to it here. It was that unwittingly

on the part of the Bishop and all concerned he was called on publicly to sanction the work of the Association at Wesley Park, and a public exhibition of failure at the same time was made by Mr. Daniels and his friends.

Mr. Daniels conducted the services at Wesley Park the following year for the last time. Soon after, taking advantage of some technicality, he took the position that I was no longer a member of the Board of Directors, and yet, strange to say, no sooner had he accomplished this purpose by a species of tactics of a very questionable nature, than the Board of Directors voted him out of office, both as President and Director, and elected as his successor the late Rev. Dr. Sutherland. But such was the character of the last camp-meeting of the Wesley Park Association held there, so meagre were the results, so small the attendance, and so discouraging the prospects in the future, that Wesley Park Association was wound up, the property disposed of, and so it became a thing of the past.

The next annual convention of our Association was held at Niagara-on-the-Lake. The thought of holding a rival meeting near Wesley Park, although entertained as a suggestion, was not seriously considered. The call from the Master was distinctly recognized that he should move away entirely and cease to have any further interest in that organization. And so ended the clash between Burnsism and Palmerism as far as members of the two organizations meeting in public gatherings; but the controversy in periodicals went on. I felt called on to examine critically the writings and testimonies of the leading teachers and writers in the holiness creed movement, which I did after a lengthened and exhaustive manner, even exciting the fears and criticism of numerous friends in the Association. Certainly I was not fully aware of the needs be of this, but it became evident not only to myself, but to other members in the Association, when I was called on to publish the pamphlet "How to Keep Converted." It was simply the culmination of the whole lengthened conflict between Palmerism and Burnsism, and as I looked back over the series of years during which it lasted I cannot honestly say that one part of the programme could have been left out with advantage. The result has vindicated itself as eminently proper, and, indeed, such admiration is awakened in the minds of all students thereof as to confirm my opinion that the plans and results of the battle were far beyond any conception of mine or possibility of my own, and call for the admittance of the factor of divine guidance to account for the completeness of the details and the final result.

The third camp-meeting was held at Wesley Park, and was at one time a scene of very great commotion. In the meantime I had published the article on "Physical Manifestations" in the August, 1885, number of *The Expositor*, which also appears in *Divine Guidance*, discussing the subject after a thorough manner, as will be seen by those who read the article referred to. This brought about a pronounced split in the Association, as Mrs. Howe was a strong advocate and exponent of physical manifestations in her work. She gathered about her all who had any leanings in that direction, and, in conjunction with Rev. Mr. Kerr, having held an independent camp-meeting near Barrie, where it had right of way, came with force to this camp-

meeting to capture the situation. But the method of this attack and the tactics of the defence are so minutely described in *The Expositor* in a series of articles under the heading of Wesley Park, that I will here give but a very short synopsis of the whole.

At the very beginning of the camp-meeting she and her co-agitators virtually started independent meetings. I was called upon to meet them by the statement, at one of the regular meetings, that Mrs. Howe's work in Canada was now done. This, my declaration, was criticized by her chief follower, Mr. Kerr, when immediately the two parties became distinctly separated and defined. Through a series of incidents, parties, brought there by the President of Wesley Park, did the remainder of the work, and successfully vanquished the leading lights of this movement, so that I was free to go on with the legitimate work of the Association, which I did, while distinct, satisfying success was in evidence to the end of the camp-meeting.

As will be noticed in *The Expositor*, this prediction of mine was literally fulfilled, for it was not many months after when Mrs. Howe, vanquished on every hand, finally took her departure from the country and never returned. Hence, the battle of physical manifestations was soon brought to a successful close, and all who would not accept the teachings of the Association concerning it were eliminated, and their places taken up by others.

I might add, for the benefit of those who may not readily have access to the early *Expositors*, that I took the ground in these articles that physical manifestations, such as psychological prostrations, shouting, or any form of extraneous noises, were virtually no part of the gospel; that these hilarities and psychological phenomena were common to all gospels and to all gatherings where excitement ran high. Hence, as a sign of superior piety, or even as advantageous addenda to religious services they were at a discount, indeed should be discriminated against to the advantage of all concerned. It will be understood, then, how this strong and well-defined position taken by myself in my writings awakened the intensest opposition on the part of those who had unwittingly, or wittingly, placed their trust in rare psychological powers and their concomitants.

The chief feature of the movement headed by Mrs. Howe exhibited itself under the name of the Baptism of Fire, and it was supposed that whosoever obtained some strong psychological sensation in a meeting was prepared better for helping others, and should be looked upon by all as exhibiting a superior brand of holiness. This nomenclature, I may also add, was openly met by a minister from Syracuse, N. Y., who came at the request of the President of Wesley Park Association to afford general help in the meetings. when he caught the expression, he gave an impromptu Bible reading which so thoroughly went into the matter, and so fully exposed the untenable nature of the nomenclature, that it dropped out of fashion perforce.

The battle was not finished in its details at Wesley Park, for Mrs. Howe, on her return to Toronto, refused openly to shake hands with me, and gathering around her her followers, predicted all sorts of wonderful successes which would swamp my labors and capture the situation. They had every opportunity afforded them, and finally were invited to the Metropolitan

Church by its minister, who expected genuine assistance in his work; but their failure was so conspicuous that he virtually snuffed them out. After this public failure all hope of ultimate success seemed to have left them, and Mrs. Howe, not long after, left for her home, being brought thither by an imperative call from her daughter-in-law, who was apparently on the borderland of death. When she recovered Mrs. Howe essayed to return to Canada, but immediately her daughter-in-law was taken worse, and thus she was prevented. She retained her virulent opposition after a decidedly unpleasant and improper manner, and after suffering through extreme poverty and other untoward events died a disappointed woman, in poverty and loneliness.

I have no theory to advance for this unfortunate result in her history other than that her extreme vindictiveness poisoned all her life, and made it impossible for her either to enjoy life or help on the enjoyment of others. Hence the natural laws prevailed in her case, without any call on my part to assume that God had in vindictiveness brought about such result. I simply allude to the universal law that men and women, who, from whatever cause, make themselves disagreeable to others, invariably reap a crop of misfortunes; whilst, on the other hand, those who make themselves agreeable reap a crop of good fortune.

The Rev. Mr. Kerr, who, during the conflict had done his utmost to second Mrs. Howe's efforts, and had even made an appeal on his Conference floor for the aid of his brother ministers to stamp out our gospel, after his vanquishment gave up the battle, and hence going on with his work, without retaining unnecessary spite and disagreeableness, was not altogether unsuccessful in his work as an evangelist, and, I understand, still pursues that work with advantage to all concerned. The one, I finally remark, illustrating a disagreeable attitude to others, reaped a harvest of disagreeables, whilst the other, going on with a life of helpfulness to others, not only avoided these disagreeables but secured a modicum of success and good fortune.

The next annual convention was held at Galt, being invited there by the pastor of the Methodist Church, the Rev. A. M. Phillips. The usual preliminary battle was in evidence here, for the pastor quickly found that his sizing up of our work was faulty, and, according to the usual role of human nature, he proceeded forthwith to revenge his disappointment upon us. At once storm and tempest struck the convention, for, aided by some officious church members of questionable character, the effort was made to wrest the management of the meetings out of my hands; but I used very drastic methods to meet the emergency, calling down the meddlesome ones and refusing them any future opportunity to speak except in harmony with the Association; for I took the ground that, as the chief officer of the Association, I was responsible for the regulation of the meetings, and was only subject to the vote of the members of the Association—if a vote of want of confidence were moved and carried by them, with no other parties voting, certainly I would resign my leadership of the meeting, but under no other circumstances or conditions. Before this commonsense statement the opponents perforce ceased their efforts, and we went on with our special Association work with distinct success—the element of spiritual power was immediately vouchsafed and definite work of a pronounced character secured.

However, the chief feature of this convention was in connection with The Expositor. This fact I have alluded to in a previous page, in connection with Rev. Mr. Savage, but will enlarge somewhat here as it was a very important crisis, and had a distinct bearing upon my personal history. When The Expositor was handed over to the committee above mentioned, I suddenly found myself without any future as far as finances were concerned. I alluded to this fact at the convention, and announced my intention to look for some other means of support for myself and family. Only \$400 of the indebtedness was met by subscriptions at this convention, and I was pretty well assured of the fact that the subscriptions due on the books of The Expositor, although netting up to a large sum, yet when collected would little more than meet the remaining liabilities; and, as the instructions given to the committee were to the effect that this money should be used for paying liabilities, I realized that again I was cut adrift with nothing whatsoever in sight looking to future support. Hence, perforce, my expectation was to engage in some secular employment, handicapped more than ever as far as making a success of it.

I returned home under these circumstances, and speedily made it a matter of prayer as to my immediate future, canvassing all forms of employment that were available; but the outlook was very dark and discouraging indeed. However, whilst laying the matter before God, his word came to me very distinctly calling on me to announce to the next Tuesday afternoon meeting that they, the friends, were requested to look on and see how grandly God would take care of me. I may say that, although this was one of the greatest tests of faith, yet I was conscious that I carried it out fully and confidently, and joined myself with others to look on and see the prediction verified after an admirable sort. It was not long after this that the committee decided to shoulder the remaining liabilities. I say "committee" advisedly, for as a matter of fact Mr. Anderson, the treasurer, assumed the whole, or nearly all, when they decided to offer The Expositor to me, with all its assets, and no liabilities, on the condition that I would undertake to continue its publication on my own responsibility. This I consented to do.

For three or four years after this I was able to pay its way, and support my family from the subscription list, when Mr. Anderson again took charge of it and became responsible to the printer for its continued publication for a number of years.

The following summer Mr. Osborne invited the United States Holiness Camp-Meeting Association to hold one of its summer camp-meetings at Wesley Park, and thus succeeded in crowding out our camp-meeting. Of course this was done designedly on his part, but as he was a strong personality and virtually ruled at Wesley Park, he was allowed to have his way. It is true that all the officers of our Association were a part of his committee, but for reasons satisfactory to each one no opposition was made. His ruling was acquiesced in, and so we were called upon to face the question of having our camp-meeting elsewhere or none at all during the next season. We finally decided, as the way indicated by the Master, to have no Association camp-meeting, but to attend in force this American one. This we did, and, although fully aware that there was covert opposition on the part of the

leaders of this convention, who stood by Mr. Osborne, and although we as an Association in the person of our officers were quietly ignored and made to suffer considerable humiliation during its history, we stood loyally by them, and awakened no antagonism, and brought about no conflicts. Through The Expositor I did my best to rally all the Association who could possibly attend, and so Mr. Macdonald, the leader of the camp-meeting, and his coadjutors came, held their meetings successfully, and left, and no onlooker could discover by any public act on our part that two different parties were engaged throughout in the services.

In the next issue of The Expositor my comments on the whole were favorable. I seized upon the salient points where they harmonized with us and deserved commendation and wrote to their advantage. However, in the next issue of The Expositor I took occasion to mildly review some objectionable points, especially criticizing their teaching on the dress question. I contrasted it with our own, and showed by the contrast, from our standpoint, its defects; these defects being that they left it in a loose condition and made no pronouncement about it; and hence very differing views came out in their services which could not be but perplexing to onlookers. The criticism was so obviously fair and in harmony with facts, that no exception was ever taken to it by the parties criticized, which confirms my assertion that such exception could not successfully be taken.

I also alluded to a peculiar experience in one of the meetings where the action of the president of the Association emphasized their different teachings concerning what was then called the baptism of the Holy Ghost. At this meeting one of his friends preached a sermon on the baptism of the Holy Ghost, in complete harmony with our teachings, and at its close requested all who possessed the experience to stand up, whereupon nearly all present arose. Immediately after Mr. Macdonald took charge of the meeting, when he requested all those who had arisen as a personal testimony that they enjoyed the experience brought out in the sermon, but who desired a more satisfactory experience of it, to rise again. At once all, excepting the members of our Association, arose the second time. Then he declared that this act was proof that they did not possess the baptism of the Holy Ghost. Of course this was in harmony with our teaching, in the main, but raised a great commotion, and it was a source of much perplexity to many. I criticized this history, as well as the other, and did so as carefully and as pleasantly as the facts would admit. I have reason to believe, however, that this criticism, added to the opposition and statements of the Rev. Mr. Osborne, affected materially the after history, as will be seen later.

The next convention was held at Tilsonburg, and the chief feature was connected with the history of the Rev. James Harris, the virtual founder of the Canada Holiness Association; for it was he who had called the Holiness Convention at which the Association was formed, and indeed was the chief factor in proposing and drafting the plan of the Association. He was also the first vice-president.

Early in his history he showed a critical spirit towards myself, which passed through different phases. At the first camp-meeting he it was who

led the opposition against my leadership, but after the opposition failed, he acquiesced, and seemed in harmony until the Galt Convention, where he distinctly allied himself with outside opponents, and had largely to do with the friction and commotion there engendered at the beginning of the convention. But at this convention he publicly admitted that he had more light thrown on the whole situation and so took his place more thoroughly in accord with myself and the Association. This testimony on his part marked the crisis of the meeting, for whilst up to this point there had been no special success, immediately afterwards the success of the whole convention was very pronounced, and remained so to the end. However, I may add, to finish up this matter, that, soon after Mr. Harris played his former role and became more and more estranged and out and out in his opposition, until his separation became a final one. His criticism of myself in American holiness papers was pronounced and persistent for some years, but finally died away, to flame out again conspicuously at my trial in the conference; for he it was who seconded the resolution for expelling me from the ministry.

SECTION XIII.

Having considered the final camp-meeting at Wesley Park in the year 1888, I shall gather up general items of history up to that date as constituting another section or sections.

BIBLE QUESTION.

Considerable commotion was awakened when some members of the Association gave as a testimony that they had ceased to read the Bible after a legalistic sort; that is, either by rote or at stated periods. All who are familiar with the Church's history know that reading the Bible is insisted upon as a good, pious exercise, indeed as an essential means of grace. Hence, when the legitimate outcome of making the law of the spirit the only law in life subordinated or extinguished this legalistic law, another outcry was made. The battle over this question was more prolonged than we might reasonably suspect; indeed, awakened considerable surprise in my own mind. However, I was called upon to stand by those who gave such experiences concerning the matter and back up their testimony by my own. I also undertook, in different articles in *The Expositor*, to show the reasonableness of the experience and meet the arguments of opponents. This opposition on the part of members of the church and the ministry was never really given up. The controversy on the subject only subsided when still more startling, to them, subjects came up for consideration—the larger matters crowding the smaller out of sight.

The conflict was widespread and took in all the meetings of the Association, for, as one after another member of the Association gave their new experiences concerning the subject, they everywhere awakened antagonism on the part of those who heard them. I need not go into full details, but as usual refer the reader to *The Expositor*. From my present standpoint, I can only point to it as a venerable curiosity, a kind of souvenir of past ages, and relegated to the shelves of the antiquary.

SAYING PRAYERS

This subject, too, had its share of attention. As to my own personal experience it was as follows: Once when about to kneel for formal prayer, ere retiring to rest, the thought flashed through my mind that I had been really and truly conversing with God throughout the day most familiarly. It partook of the stilted, as well as comical, to invite him to stand off at a distance that I might go through some formal prayers for his benefit. It is true that the comicality of the thought, whilst it did strike me, did not provoke my risibilities, as my reverence for past devotion was too great at that time to permit. Nevertheless, my intended devotions were adjourned, sine die, at that particular time. However, lengthened prayers for needed supplies were still indulged in, especially on behalf of The Expositor, for, regularly, each month, I would choose an opportune time for lengthened petition concerning its needs. At one time, whilst so engaged, I received a distinct conviction that I should ask for enough money for two months, which accordingly I did; and the money was speedily forthcoming, the only instance, I may here add, when I received sufficient supplies in advance for two issues.

Not long after, when about to enter my study for this special purpose, I became the subject of another physical manifestation—the sensation of a hand placed upon my breast seemed to restrain me from entering the study; this was accompanied with the words, spoken to my inner consciousness, “You need not pray any more for such supplies; I will attend to them.” Needless to say, I desisted from my then intention, and never after engaged in formal asking for any temporal or spiritual good. As might be expected, this experience was reproduced in the Association here and there, and the usual hubbub was started in the minds of those who either opposed our gospel or were striving to plant legalism in the Association.

BAND WORK

During these times when the band movement was in full swing and seemed to permeate the air, other bands being started in different localities, under different leaders, it was not to be expected the Association would escape the waves. Accordingly some bands were started in the city under the supervision of Mr. Parks and his brother-in-law, Mr. Williams. A number joining with them, they became very enthusiastic and started to visit the different churches in the interests of Association work. I rejoiced with them, and felt no antagonism whatsoever to their work; indeed, I published reports from them in The Expositor as a matter of course, doing what I could to confirm them in their work. But one of the reports, given at a meeting when I was present, awakened my concern, for it implied that there had been distinct insubordination evinced to the pastor of the church which the band was then visiting, for when Mr. Williams, one of the leaders, was speaking, the pastor had called him down in the interests of brevity, but he refused to comply with the request on the plea that God had told him not to. I at once spoke to the subject and intimated my dissent, maintaining that that indicated a spirit of lawlessness which was not in harmony with the gospel I preached. I wound up my remarks by intimating that the leaders should not be sur-

prised if they were not called on for additional work for the next six months. I did not give this as a prediction founded on some revelation, but as a natural outcome of the act of insubordination. I felt sure that ministers would hesitate to invite them to their churches when this history was reported to them. The meeting alluded to proved to be the last band meeting of the kind, and so the band work ceased in the Association from that time. Both these band leaders, I may add, after a time, ceased to be members of the Association.

A CLASH WITH THE ARMY

After the union meeting between the Salvation Army and our Association, at our first camp-meeting, members of both bodies came into frequent contact with one another, and our gospel began to make a lodgment in the Army, a goodly number professing to obtain a great spiritual help from the Association, so that I might say that a decided movement had commenced there. One of the captains, Mr. Brooks, having obtained the experience of holiness through the Association, determined to have a holiness meeting after our pattern in their leading building, the Temple. He obtained permission from headquarters, and forthwith commenced his meeting. As might be expected, it was largely attended by members of our Association, and very high-tide meetings were the outcome. This awakened the attention of the headquarters of the Army, when, forthwith, leading members of the body were sent out to inspect and to undertake its management. I happened to be present when this attempt was made, and it proved to be another battle royal. The party sent to take charge of this meeting over the captain was a strong representative of Army work, who forthwith led off after the boisterous and enthusiastic manner then in vogue in the Army, and seemed to carry all before him; but soon some members of the Association began to give their experience, which was of a superior type, every way considered. The leader seemed soon to become aware of this fact, and quickened his religious appeals and put forth still more strenuous efforts to remain to the front. Gradually, however, the tide of testimony swamped his own, and when one party requested him to sit down for the convenience of onlookers, he subsided, and at the close of the meeting, he not only looked to be completely subdued, but, after an apologetic sort, he intimated that if there was anything superior to his experience he would be very willing to obtain it. I felt there that he at all events would not wish to try conclusions again with the meeting, and I presume his report dampened the ardor of others, for in place of prolonging the battle after that sort, Captain ——— was ordered to give up his meetings. I understand and am perfectly satisfied that my information is correct, that the whole question was taken to headquarters in England and orders sent out that that movement should be destroyed if it cost five hundred officers. Of course, as the movement of the opposition and their acts were all done in secret, I can only deal to a certain extent in surmises. This I know, however, that a very strange blight fell upon the whole Army work in Canada. Our friends were cold-shouldered out and even forbidden access to their meetings. This latter exhibition of antagonism on their part came out in the experience of Mr. H. Dickenson, of Woodstock. He with his friends were denied admission to their meetings,

although he had been on cordial terms with them and had, at one time, entertained General Booth himself at his home. Such is a slight sketch of these two forces. Their first offer, on the part of Captain Wass, to meet in harmony at Grimsby was met by us most cordially; but whilst we retained this cordiality and willingness to co-operate in every way that did not militate against our work, they finally excluded us from the Army amidst commotion and wars on their part, and I do not hesitate to connect in my own mind such commotions as those which ended in the Philpott division, to the attitude to us and determination to weed out our work and members from their ranks.

SECTION XIV.

CONTROVERSY WITH THE HOLINESS CREED MOVEMENT BY PEN

The conflict between us and the holiness people having been finished as pertaining to public meetings, it was continued for a lengthened period afterwards in print. The article above alluded to by Dr. Steele, namely, "Danger Ahead," was inscribed upon the banners finally of all the other holiness writers; and yet an effort was made by some parties to modify the controversy somewhat. The Rev. Dr. Lowery, editor of a leading magazine named *Divine Life*, entered the arena with the ostensible object of bringing about a compromise. He wrote a number of articles upon the subject, and certainly if ability and zeal on his part could have accomplished his intended purpose it might have been done. I reproduced every article he wrote, in *The Expositor*, adding my notes thereto. Gradually, however, he dropped out, evidently looking upon it as a hopeless case, especially when I was called upon to reproduce his own experiences and subject them to exhaustive examination. The defects connected therewith, as compared with the demands of our gospel, were so evident that his only answer to them was silence. Indeed, I might add, in a general way, that no writer of all that class elected to meet me on common ground and call for explanations or for fair controversy. Like as with Drs. Macdonald and Steele, having had their fling at me, there was no effort on their part to answer any of my definite criticisms of their writings. Even Rev. Dr. Mahan, of London, England, who could be said to have disputed successfully the palm with Dr. Steele as the leading writer on the subject of holiness, took up his pen against my writings, after a covert way, and yet after a way so pronounced as to make evident to all that his aim had been distinct and straight, and his repudiation of my teachings concerning Divine guidance definite and once for all.

The bulk of whatsoever amongst these writings bore definitely upon the subject in hand, are invariably reproduced in *The Expositor*, with remarks. My examination of these opponents was extremely exhaustive, and carried on through a lengthened period, covering some three or four years. The process in its prolongation seemed to awaken the concern of many of the friends in the Association. I took the opportunity, not only to subject the writings of opponents to exhaustive examination, but also their acts, and especially their personal testimony concerning their religious life. I did so as carefully and kindly as possible, but, nevertheless, was pointed in my re-

marks and complete in my examination, and so allowed no part of the subject to be left unhandled.

During this process, books were printed in opposition, notably the one before alluded to by Dr. Stafford, "The Guiding Hand," and also one by Dr. McDonald entitled "Another Comforter." The allusion in this latter book to myself was pointed, although my name was not mentioned. The entire chapter, which dealt with my teachings, I reproduced in *The Expositor*, with remarks, but no attempt at rejoinder was made on the part of the publisher. He and other opponents finally contented themselves with warning all holiness people against my writings as dangerous and injurious.

At the close of this controversy on my part, the whole was utilized in compiling the pamphlet, "How to Keep Converted," and as this pamphlet can still be had for the asking, I need not allude to it without giving even a short synopsis thereof.

Shortly after this, the Rev. Dr. Stafford, pastor of the Metropolitan Methodist Church, preached a series of sermons in which he strongly opposed and criticized my writings on the subject of Divine guidance. He was particularly severe in his criticism concerning Divine guidance in small matters. His sermons were well advertised, and so audiences to whom they were delivered were large. He seemed to admit, in a general way, that the doctrine of Divine guidance was both scriptural and Methodist in great crises of life, but utterly repudiated the thought, and made it a matter of merriment, that it should be applied to the minute affairs of life. A singular incident occurred at the wind-up of the series of sermons, for in his last sermon he alluded to a quack doctor, as he said, to awaken the attention of listless hearers. This doctor had a marvellous resemblance to the speaker, and in the allusion Dr. Stafford somewhat ridiculed the medical practitioner. It so happened that the son of this doctor was present, who carried the story to his father, when he, the father, sent Mr. Stafford a lawyer's letter, threatening him with prosecution if he didn't apologize for his improper allusions to himself from the pulpit; whereupon Dr. Stafford, apparently succumbing, read an explanatory article at the close of his next sermon re the matter, which article, though guarded carefully, yet put him (the speaker) in an unenviable position, and enabled those who criticized his repudiation of Divine guidance in little matters to speculate concerning what might, could or would have been the outcome had he put in practice the doctrine instead of ridiculing it.

He then published the sermons in book form, as "The Guiding Hand." That the sermons and the book were inspired solely by my teaching was evident to all, and so put him before the public clearly and distinctly as a hostile critic of our gospel.

Dr. Stafford was appointed to Sherbourne Street Church at the close of his term at the Metropolitan, and so became my own pastor. I had occasion to note that the subject matter of my writing when in any way brought to the fore proved a source of irritation and trouble to him. Indeed, I have seen a very small allusion to the matter, given in the experience of one who in no wise was identified with myself, awaken a species of frenzy that made

me almost question his sanity. I do not profess to size up the situation fully: I am simply giving a series of facts. Some three or four years after preaching these sermons he died from the effects of a tumor in the brain. And here again I do not give a deliverance as though there was a necessary connection between both events, and yet my lengthened observation has induced the conviction on my part that no one subject is such a severe tax on the mental powers as the doctrine of Divine guidance in its practical form when wrestled with by a sincere religionist. Hence there is some probability, in my mind, that the disease in the brain had something to do with the abnormal strain induced by his attempt to grapple with and successfully settle the mighty question; not, I would again remark, as though it indicated or hinted at a malignant God in the background, but as simply illustrating the ordinary laws of mind and matter. I may say that I replied to his criticisms in a lengthened article in *The Expositor*, and I learned that whilst he made no attempt to meet my criticisms after an open manner, he carried them to one of his minor meetings in the church and evinced great agitation and trouble of mind in dealing with the matter. The article will be found in August, 1887, number of *The Expositor*.

SECTION XV.

OTHER MATTERS BETWEEN 1888-92

In a previous part of the Autobiography I mentioned the fact of being upwards of \$2,000 in debt. The settlement which I obtained at the time of contracting them was so complete and satisfactory, and the efforts I made for a time to pay the debts were so abortive, and so uniformly increased them, that I had given up absolutely any efforts in that direction, save only when I could pay some of my creditors through teaching. At the crises of my Georgetown experience a still more complete settlement was obtained. I was called on to take the position that, as far as my relations to God and my debts were concerned, he, having brought about their existence, assured me that he would assume their payment, and hence I was to give myself entirely the propagation of the gospel and leave all concern about even the payment of the interest to him in the absolute sense. This I did so thoroughly that, as I look back now to the interval between that time and their extinction, I can truthfully say that they scarcely entered into my experiences as a matter of anxiety or even concern. True it is that at times the fact of their existence was used to my advantage; for example, whilst in the mid-career of conducting a most satisfactory special service in one of the small churches in Brantford, I was suddenly confronted by the minister in charge, the Rev. Mr. Boyd, with an accusation which he brought to me direct from one of my creditors, to the effect that I was taking advantage of the statute of limitations to avoid paying a debt due her. This party, I may add, was living at this time in Brantford. My reply to this was, that if the party so reporting would bring the note to me, I would renew it on the spot. Of course this met the difficulty, and the minister and I went on with the meeting. But when I took the matter to God, I received instructions from him to close the meeting, accompanied with the information that he had

used this incident to guard against undue excitement on my part, or, to use a phrase now common in the Association, to protect me from swelled head.

Again, a similar incident happened when, at the close of one of the Wesley Park camp-meetings, another creditor interviewed me to see if I could not pay up. In my reply to him I was exceedingly frank, told him the exact situation and the evident inability on my part to do anything in the matter. However, he closely questioned me, remarking amongst other things that he was not able to wear such an expensive suit of clothes as I then had on. I replied that he could surely do so if they cost him no more than they cost me; true it was a \$30 suit of clothes, but they had come to me as a gift. Vanquished at this point he returned by intimating that he would not be able to take his family and live in such an expensive tent as I then inhabited. Again I replied it would be a very simple matter for him to do, for the tent was given me as being a perquisite of my office in the Wesley Park Association. Having cleared the way by these frank answers I was then able to preach the gospel to him after a practical sort, with what ultimate effect of course I know not.

But why, it may be asked, was I not able to pay something, even on interest account? The main answer I have already given, but incidentally I may remark that during those years I was living a sparrow life, barely balancing accounts from year to year. Moreover, I had the conviction then that any efforts on my part to pay the debts would have hindered rather than facilitated matters. For although I did not give it out as a positive fact to be realized in the future, that is, make predictions as to the future, still there was a ground swell of conviction in my being that in some way God would meet them and that after a royal pattern. But during the several years they existed they were an admirable potion, ever and anon administered against the very general tendency to swelled head, and also to make evident God's management of my life re finances.

Of course the fact of my being in debt was public property, and so utilized by my enemies in many ways. Once, the late Rev. Dr. Sanderson approached me on the subject with the evident design of going into matters deeply, but in his preliminary remarks he gave out the hint that, under the circumstances, it would be a load on the ministry for me to retain my place amongst them and be handicapped after this pattern. At once I struck fire and gave him to understand most unmistakably that if the Conference would show that to me and also make it evident that a minister in debt, because of that fact, should be excluded from the ministry, I would at once resign. This closed the interview, as he had to admit that there was no such rule, and so I was saved any further meddlesomeness on his part.

Again the president of a Conference, the Rev. Mr. Wakefield, wrote to me wishing me to attend to the matter and implying that my character was at stake. He pressed me to meet him and to enter into the matter thoroughly. I at once replied frankly as to my inability to pay, intimating that as I had a clear conscience in the matter and a life of rectitude connected with the whole subject, any insinuations from himself or any other complaints would meet my prompt attention, even if it demanded a large portion of my time and involved great publicity; that parties who would accuse me of wrong-

doing, I would advise to be very clear in their premises before they would attack me. Of course I heard no more from that quarter.

I was also aware that much talk behind my back was indulged in with all sorts of insinuations and innuendoes, but these I was called upon to pay no attention to whatsoever.

Another feature of the debt question during these years was brought out to me very clearly by the Master as a distinct communication to me concerning them, to the effect that my being handicapped by debt was in the interests of the gospel, for, as I was the appointee of the Master and illustrated Divine selection, I could more effectually vindicate the principle by being in debt than if I were free from debt and gifted with eloquence or other attractive features of popular leaders. Hence I was called upon not only to emphasize the fact of my indebtedness as a disqualifying incident in my life from the ordinary standpoint, but was required also to admit the fact of my lack of magnetism as a speaker, and put forth no efforts whatsoever to improve my elocution or to cater in any way to the ordinary views of what a speaker should be. Hence, as a matter of history, I was exceedingly dry and prolix as a speaker, and there was some backing, therefore, to the assertion of the first vice-president, Mr. Harris, when at the Galt Convention he blurted out that he did not intend to go to any more camp-meetings where Mr. Burns occupied four hours of the speaking time himself. So it will be understood that my forging to the front and capturing the leadership was despite the fact that I was minus all the qualities which are looked for in a leader, especially in ecclesiastical matters.

And now the time had come when the debts should be cancelled. Mrs. Dr. Aikins, a woman at that time of considerable wealth and property, came to me with the statement that she was called of God to pay my debts. I met her with the statement that, if it was a clear call from God to do so, she would be the gainer thereby, but so lightly did they sit upon me now and so manifestly were they arranged of God, that when he did lift them, I should thank nobody, and hence I exhorted her to be very sure of her premises before she undertook the task. She did put forth some efforts looking in that direction, but they only materialized in paying off a small debt to the Methodist Book Room. However, I have reason to believe that she herself connected her after financial failure (for she lost all her property and stepped down from the ranks of the wealthy to those of comparative poverty) with this abortive effort on her part as cause and effect. Certainly I myself did not encourage this thought, nor do I now connect them in any way, that is, after the Church idea of revenge on the part of God. As to the psychological law of nature in its results in our history when the mind becomes burdened with an accusing conscience, I simply allude to the possibility of cause and effect here, but am in no way prepared to go further.

Not long after this Mrs. Verner, a prominent member of the Association, reported that she had got a commission from the Master, not to pay the entire amount of the debts, but to begin to pay them piecemeal as God might direct. The history connected with this is an intensely interesting one, for she connected improvement in business and certain opportunities for

making money, which presented themselves whilst this process was going on, which fully met the amount she paid out, so that when she had accomplished the task she had to say, and did say so publicly, that she herself had lost nothing from her private fortune thereby, and as a matter of history these means whereby she secured the money used for this purpose at once ceased. The amount required from her was about \$1,500.

In winding up, the business capacity of Mr. Anderson, who interested himself largely in the matter, was freely used, and so the whole was done up after a business sort. Every creditor was written to and given a frank statement of matters and requested to send in the amounts called for, and, when satisfactory, they were at once paid. In one instance the amount demanded did not meet with our satisfaction. Hence an arbitration was demanded, and the findings of the arbitrator fully met; the records of which transactions were kept in Mr. Anderson's books.

And now the entire amount of my indebtedness was met satisfactorily in every sense of the word, and yet, according to my expectations, the relief obtained to myself personally was scarcely appreciable. To Mrs. Verner I meted out the same promise that I had given to Mrs. Dr. Aikins; she never received a word of thanks from me personally, and I never assumed the slightest obligation towards herself or others for the work done. I simply looked upon it as a transaction between her and God, in which I was no more concerned than herself. She accepted this description of the whole situation, and so the matter stands.

THE BOOK "DIVINE GUIDANCE."

In the year 1890, the year following our last camp-meeting at Wesley Park, I published the book "Divine Guidance," which, therefore, marked the close of that epoch in the history of the gospel. The initial history connected therewith was that there were conversations about the needs-be of some such volume; in fact, it was, to use a common expression, in the air, and hence when I was called on to write it I felt that I was only carrying out the unspoken wishes of the Association generally. I rapidly wrote out the main part of it, and went to Brantford to bring it before Rev. Mr. Linscott. I read the chapters already written to him, in the presence of the Rev. Mr. Woodsworth, for their judgment as to the character of the coming book, and as to whether it would likely fill the bill according to the Association desires. Mr. Linscott informed me then, as a piece of news, that he had really made up his mind to write on the subject, but was captured by my composition and thoroughly endorsed it, and would undertake the publication of it. This he did with some pecuniary loss to himself. Immediately after its publication I had the privilege of selling, with some profit to myself, individual copies. This eventuated in an excursion down the St. Lawrence, a vacation of a week amongst the Thousand Islands as an incident thereof, and other interesting visits, the sale of the book not only meeting travelling expenses, but also needed passing support. Of course, I indulged great hopes and expectations of heavy sales; but, as I already intimated, Mr. Linscott was not only not recouped for his expenses connected with its publication, but lost; to what extent I know not, not having the figures. However, the book met the needs

of the times, and remains as one of the milestones of the history of the gospel.

The next year I found it needful in the interests of the controversy then going on to carefully study all Wesley's writings. I found it a most interesting study and useful withal. The results appear in *The Expositor*, especially in discussing the Holiness Revival under the Rev. Thos. Walsh, and will be found in number 3 and 4, Vol. IX.

SPARROW LIFE

During most of the time up to these dates my finances ebbed and flowed as the days came and went; seldom, however, did I have money ahead, often so near the borderline that it would have been a difficult matter to discover whether I was ahead or behind, although occasionally I carried a few debts, noticeably a grocery bill owed to Mr. Verner, and as the history connected with this is somewhat peculiar, I will give it. So long as I bought my supplies from the nearest groceries, paying in cash and in small amounts, I was able to meet current expenses each week; but as Mrs. Verner had interested herself so much in paying off my liabilities, and, inasmuch also as her prices were below those which ruled in the nearest groceries, it seemed a very strange thing that I should not get all my groceries at her business. Accordingly, as there was a little unspoken pressure in that direction, I opened an account for goods. But now, strange to say, the debt owed for groceries began to remain unpaid. At first it netted some \$20. This awakened some concern on my part, but as the unmistakable word of the Master was to go on dealing there I had to submit to the inconvenience. However, it was soon paid off by a peculiar history. Then it ran on and mounted up to considerable more before it could be met, and thus, every succeeding bill increased itself over the previous one before it could be paid until the amount exceeded \$100. I was confident during these times that if I had gone on the former method I would not have incurred these liabilities, but the word of the Lord to me being perfectly clear that I should do so, the history went on. I shall not go into all the ins and outs of this matter, suffice to say that several times it mounted up to over \$100 before paid, and some peculiar histories connected themselves with each clearing of the slate, until finally I was forced to return to the former style, with the consent of the Verner firm, when bills ceased to mount up. At one time I had actually handed over the Wesley Park lots to meet a bill of upwards of \$100, with instructions for Mr. Verner to either sell or mortgage them for the amount; however, he did not comply with this request, but held them as collateral security, when I was able to pay them off from other sources. The needs-be of the whole history I cannot enter into; I simply go over the history because of its singularity.

In the January, 1888, *Expositor* I gave my personal experience for the past year, which indeed had been my practice up to date each January number. On this occasion it attracted the attention of my then pastor at Sherbourne St. Church, the Rev. Mr. Shorey, who forthwith turned his pulpit into a coward's castle and gave me a berating from behind its shelter. From the ordinary standpoint it was not only uncalled for, but a species of injustice, as I was present as one of his members, and common courtesy demanded at least fair play, for it was evident to him and all that I could not reply without

unseemly commotion, and so had to, perforce, endure his questionable characterization of my writings. On appealing to headquarters concerning the incident I got a distinct conviction to leave the matter in God's hands, and take no action whatever myself. I may say that, whilst my name was not mentioned from the pulpit, it might as well have been so mentioned, as his characterizations and allusions were such that all interested parties could have no doubt as to the animus and direction of the critique. This was the first instance up to date of such kind of attack directed against myself.

It so happened at this time that the editor of *Saturday Night*, under the nom de plume of "Don," had been writing up the different churches in the city and their pastors, making personal visits to the churches for that purpose, and in due course he visited Sherbourne St. Church, and forthwith gave his characterizations of the preacher in his paper. Now, the remarkable coincidence is that, whilst his remarks concerning all other ministers hitherto handled had been not only courteous but even commendatory, this one proved an exception, and his castigation of Mr. Shorey in his paper was most severe, so much so that the minister, smarting under his criticisms, alluded to it from his pulpit and in such a way that in his confusion he virtually endorsed the critique, whilst intending to do the contrary. He also replied to his critic in his next sermon, which, of course, was handled without gloves in another issue of the *Saturday Night*, by its editor. Again I make no comments of a positive nature, simply giving the facts of the case and allude to the apparent coincidence.

The next annual convention was held at Brantford, and in its apparent success both as to the numbers in attendance and enthusiasm manifested, it was the best up to date. So great were the numbers in attendance that the meetings, whilst commencing at Colborne St. Church, had to be removed to the largest Methodist Church in the city. We had the presence of the chief officer of the Methodist Church on the platform, who took part in the services. At this convention I was re-elected to the presidency, practically by unanimous vote, whereupon the friends struck up and sang the Doxology, thus marking the unanimity of the election and emphasizing the fact after a public sort that now the battle was over and the victory won. I joined heartily in the singing of this verse, not as scoring a personal victory, but as triumphing over the fact that the principle of Divine selection which I represented was now being recognized and adopted by the Association.

EFFORTS TO EARN MONEY

During these years whilst living the sparrow life, ever and anon openings would appear where I might secure needed supplies by engaging, in part at least, in secular work. As I met with no prohibition from the Master I readily embraced them believing it would be the best for all concerned, but I was always headed off, and, though learning needed lessons by the ventures, yet failed to secure supplies thereby.

Not long after I was in Toronto I made indirect efforts to secure a position at Albert College. I learned from one of the Board that my name was informally brought before them, but the proposition was not entertained.

Once, when canvassing for The Expositor in a village near Toronto, I was struck with the moderate price of butter, and thought I could with advantage engage to have it shipped in quantities to retail dealers in Toronto with a considerable margin of profit for myself as a middle man. I made the arrangements successfully with one retail grocer and ordered a consignment. Singular to say there was a confusion of names, owing to the post office name of the village and the popular name being diverse, and hence the whole matter miscarried. I had distinctly sought the mind of God in the matter ere embarking in the petty enterprise, and had obtained his permission so to do, but when I applied for his explanation it was to the effect that he had designed the disappointment to emphasize the fact that whilst I continued carrying on the work connected with the Holiness Movement he would look after supplies.

This deliverance stood me in good stead for some years, but in the year 1890 the Rev. Mr. Linscott approached me with an offer to work as a canvasser for an important book which he was publishing. The offer came under a different guise, as it seemed to promise to work in with my evangelistic labors. The proposition was that I was to go to London in the interests of this business, and give part of the time to canvassing for the book and the remainder to evangelistic work. If successful in this business, the margin of profit would be quite large and amply sufficient not only to pay my expenses but also for the support of the family. When I laid the matter before God I received his distinct sanction to engage in the work, and so having attended to all needful preliminaries I directed my steps to London, Ontario. The account of this visit and its connections I have given very minutely in The Expositor of that date, and so will simply epitomise here. I had not proceeded far with canvassing before I realized that my success would be very problematical. Hence I carried the matter to God in earnest petition. To my astonishment I was met with the command to give it up, before I had earned one dollar, and to attend to some important work he had for me in London. I had a very severe and unpleasant experience connected with the matter, as might well be expected, but God's word to me was imperative and required me either to go on with this work or give up the gospel. Of course I accepted the alternative and gave up canvassing absolutely, and then enquired as to the nature of the work on hand. I was directed to hunt up a family by the name of Couke who had joined the Association at Otterville, but now were living in London. Discovering him I soon found my work. I had several meetings in his home, and apparently established a branch of the Association solidly in London. I may remark here, anticipating the future, that although this leader finally left us and apparently dissipated the meeting, still it survives in the person of an interesting nucleus who hold weekly meetings in connection with the Association.

As to the apparently compromising experience connected with changed instructions I do not stay to explain here. It has its full explanation in what history will be given under the name of "The Cyclone," in future pages.

I may add also that this was the final effort to engage in secular employment. When, years after, met by a similar proposition on the part of Mr.

Anderson, who was ready to purchase a business, apparently a lucrative one, and hand it over to me in lieu of his continued supporting *The Expositor*, I met his offer and discussed it fully, but when I submitted the proposition to the Master I was met with such distinct all-comprehensive reply as forever precluded the possibility of my entertaining serious thought concerning a similar proposition in the future. Hence my record is that since coming to Toronto I have not earned \$5.00 in any so-called secular work.

The same year witnessed the visit to Toronto of the Rev. Dr. Dowie. His teaching on the subject of faith-healing made some temporary inroads upon the Association; hence, I was called to give very close attention to his views, and considerable writings in *The Expositor* about them. On the whole his visit was beneficial in many respects: it confused somewhat the teachings of the Christian Alliance, awakening rivalries between the different sects of that cult. Though it seemed for a time on the point of capturing some members of the Association, and did succeed with one member, yet on the whole it finally tended to solidify the Association and established many of the members more firmly in our gospel.

I may add as a personal experience that during the times of the rise and fall of the faith cure teaching in Toronto I myself could testify to a distinct experience of healing by faith. It was whilst under the power of a severe attack of rheumatism I was called on to make the distinct prayer that Jesus should put his healing hand upon my person, which I did, when instantly the pain left after a permanent sort. This experience, of course, was utilized of the Master in connection with my labors in discussing the whole position, and giving forth clear utterances on the subject.

SUFFERING PAIN

Next year, whilst visiting Mr. Truax's circuit, I was taken suddenly sick of a severe form of sciatica, and as some very important experiences connect themselves with this sickness, I will here relate them.

The first night it happened that I was so isolated that I could not awaken any person to come to my relief, and so had to endure excessive pain for several hours without any form of relief being obtainable. During the time of this extreme suffering I seemed to realize that God himself had brought about the whole circumstances, and called me to face the matter of bald pain in its relation to myself and to him, the author of pain. I shall not go into a minute account of my experiences, but as usual refer the reader to *The Expositor* of that date for them. I give the salient points. The attack lasted some three days, during which time I was confined to the chair, but with appliances near that very decidedly lessened the suffering. However, during this time God met me with the distinct request that I should permit him, in the interests of the gospel which I represented, to place all the pain in my body he deemed needful for its success. I seemed to realize that it was not a command, but a request, and that I could refuse it without evil effects to myself after the popular sort, but that to yield to the request, although it would certainly entail much suffering, would in the end result in such advantage to myself and others as would far outweigh the passing sufferings.

I seemed to be passing through a very severe and serious crisis in my life, and when with considerable hesitation I replied in the affirmative, I looked forward with confident expectancy to much suffering in the near future.

The next year, whilst again visiting Mr. Truax's circuit, I was suddenly seized with a pain or pressure in the chest while out for my usual afternoon's walk, which put an embargo immediately upon the walking, and never since then have I for any appreciable time been free from this embargo; walking to me has been more a saunter than vigorous exercise.

Very few weeks after I was taken with an attack of la grippe of a very serious character, and during this sickness, which had some relapses, my medical attendant, the late Dr. Aikins, had little hopes of my recovery. God's word to me concerning the sickness was, that, amongst other things, it tended to the prolongation of my life. When the sickness had fled in its sterner aspects, it left me with decidedly impaired hearing, so much so that I had to face the apparent certainty of retiring from the position of President of the Association, and so virtually wrote out in my mind my final address to the body. I may add that Dr. Aikins brought in a party considered as the best specialist; he examined my ears, and his pronouncement gave very little hope concerning the future. However, the deafness was but temporary, for after a few weeks it gradually passed away, or nearly so.

A singular coincidence connected with this sickness is that it took place immediately after the article alluded to which announced the fact of the final separation between the Association and the Holiness Creed Movement. Soon after my recovery I was called on to write the pamphlet, "How to Keep Converted," as if the intense strain of former writings needed an intervening relaxation before proceeding with the important work of writing the said pamphlet.

About this time the inspiration question was forced upon my attention as demanding thorough investigation. Of course this awakened the concern of the Churches, and amongst other things precipitated the conflict that soon took place between the Association and the Methodist Church.

In connection with this and other subjects, I was called upon to make a careful study of all the writings of the Christian Fathers, so-called. I had considerable perplexity of mind in searching for the books containing them. I was not aware that they had been fully translated. My first enquiries amongst those whom I had reason to suppose would be helpful in directing me sent me to the University of Toronto Library, where I found some of them in Latin. The possibility of having to spend much time in reading them in the original rather startled me as to what my future work would be. Whilst prepared to enter upon the immense labor, and indeed made some little effort in that direction, I continued my enquiries as to any possibility of there being available translations. (Note—At this point Mr. Burns was seized with an attack of angina pectoris, which proved fatal, on the fourteenth day of June, 1904.

MR. BURNS' LAST EXPERIENCE.

During Mr. Burns' last illness, a time came when he declared his sufferings to be so great that life did not seem to be worth living under existing conditions. This was while he still expected to get better. At a later period in his illness, when it became clear that he could not live, he took the position that he had the right to choose sudden, painless death rather than a lingering, painful one. He further claimed that he had the right, with God's sanction, to use any means in his power to carry out this choice and cut short his own sufferings. At a still later period, however, he expressed his preference to live so long at least as consciousness was possible, if only to see what God was doing with his life. We simply state the bald facts here for a definite purpose. Full details can be given at any time.

Why do we state these facts, seeing they are likely to create no little uproar, and bring severe criticism upon one whom we are supposed to regard as a hero.

We might give many reasons, all of them good and sufficient, but one will suffice as well as a dozen. We report the facts simply because they are facts of Mr Burns' life, and because he lived with the one and only purpose that his life experiences should be public property. The world, he always said, must judge of his life exactly as he lived it, and no act of his life was ever done in secret. Amongst his last words were these: "Mr. Truax, no man will ever be able to say truthfully that I told him something 'in confidence.' " Hence the very fact that Mr. Burns told the above experiences to us is quite sufficient reason for our reporting them to the world. These experiences are the outcome of the gospel practised by Mr. Burns, and the gospel stands or falls by the results following its practice.

What effect, then, are these experiences likely to have on a true estimate of the gospel? Of course, many will be glad of another opportunity to condemn Mr. Burns' gospel on a snap judgment, without investigation, but others again will wish to examine results carefully before arriving at a conclusion.

Of course it is surprising that one who professed such faith and confidence in God should seem to think even of the possibility of using means to shorten a life which God had given him, but on examination we may find things not precisely as they seem.

For instance, it is commonly believed that deliberately shortening one's own life is either a crazy act or a great sin against the giver of life; but here again we are met by exceptions and inconsistencies. History records cases where men have taken their own lives or taken the lives of each other simply to escape excruciating tortures which they knew would be their fate if they fell into the hands of savages or other cruel enemies. Is this altogether condemned? Ought men, because of some sentiment concerning the sacredness of life, to allow themselves to fall into the hands of those who would kill them a few hours later by slow torture, when they could escape the suffering by a pistol shot or a quick poison. It is said that Lord Kitchener lived among the Dervishes for a time as one of them, in order to find out their

secrets, and that he prepared himself against possible discovery and torture by secreting on his person a deadly poison which would quickly cheat the enemy of their prey.

Did Lord Kitchener do wrong to thus provide against torture? If so, who was the person wronged? Would his family wish to hear of a more terrible death by torture, or was he under obligations to furnish sport for the savages? But God would be displeased! Would he, though? How could it be pleasing to God to see a man die by slow torture rather than by quick poison? Is a God who could delight in such pleasures worth regarding, anyway? Then, again, take the case of women who have chosen sudden, painless death rather than dishonor, with possible death, at the hands of brutal soldiers or savages. Are these women to be condemned? If not, why not? If no one is to be allowed to choose sudden death to escape greater evils, why should these be excepted?

These questions can be easily answered, but who will answer them? No one, we are persuaded, will answer these questions directly and positively with "Yes" or "No" answers, for nobody really believes it is wrong under any circumstances for a person to hasten his own death.

If, then, one can properly have a choice as to the manner of his death, how can said choice be most safely made?

We maintain that the practice of Burnsism will solve this problem as the practice of no other gospel could possibly do; for, in the first place, the practice of the gospel makes life so bright and attractive that no one can possibly wish to shorten his life save for the strongest reasons; and, in the second place, God alone will be the judge as to when there is sufficient reason for shortening any life. It will be observed that Mr. Burns made no decision to shorten his life. He simply claimed the right to choose to shorten it, and his claim was admitted by God. As to putting his choice into effect, he would not do this until God told him to do so. He gave God liberty to tell him, but no such word was given; and as a matter of fact Mr. Burns finally chose to let nature have free course.

A. TRUAX.

THE WORD OF THE LORD.

Our late conversations on this subject have emphasized this fact, viz.: That what we say or do, when our attitude to God is in accordance with the demands of our gospel, is as much the word of God as when we are conscious of him speaking to us in any or all forms which we may have experienced in the past.

When once we take the attitude to God, illustrated by our Georgetown experience, then whatever we do or say is the outcome of this attitude—illustrates the absolute guidance of God, and hence is guidance by the word of God.

Here again we run up against the teachings of the churches, and, of course, of our notions which have been the outcome of our former teaching. It is difficult, of course, to throw these imbibed notions to the winds. How-

ever, it is of great importance that the feat be accomplished; but close and careful study of the subject will enable one to do it successfully.

The whole matter is seen at a glance when we understand that Burnsism includes the attitude of Burns to God and his life as the simple, direct results or outcome of that attitude.

Whosoever elects to take the same attitude to God must look upon his whole life thereafter as exhibiting or illustrating absolute Divine guidance. Now it matters not what may seem to precede any act in his life, whether intuition, habit, a reasoning process, or a psychological phenomenon—as a dream, an impression or a voice in the inner being—every act alike is the outcome of this his attitude to God, and illustrates it. How absurd, then, to exalt one act above another because of some phenomenal surroundings of the one as compared with the other—all such distinctions made are the offspring of inherited superstition, and must eventually be shaken off.

INSTINCT AND CONSCIENCE

In his book, "A Duet with An Occasional Chorus," Dr. Conan Doyle brings out the thought that instinct is sometimes a better guide than conscience. The case in point is: A woman wants to know something, and her husband has to decide whether it is best to tell her. Instinct says, no; conscience says, yes. Instinct is older than conscience, but conscience is supposed to be an improvement on instinct. So the man balances for a time between the two. Instinct says the knowledge will injure your wife; but conscience says you are practically lying, or deceiving her, if you do not give the information. A religious man would probably obey conscience. He was a man of the world, and obeyed instinct, and we quite agree with Dr. Doyle that he did the wisest thing for all concerned.

The question was interesting to us, as we never had our attention called to it before. It is interesting also as it has some bearing on the question of conscience in its relation to Divine guidance.

God has distinctly intimated that we are not to allow our conscience to stand in the way of his word, but to be quite as ready to lay aside our conscience as to lay aside our preconceived notions or opinions. This places conscience on a par with instinct. That is to say, we regard neither of them as law; but just as conscience superseded instinct and became a higher law, so now Divine guidance supersedes conscience and becomes the highest law, taking the place of both instinct and conscience. Still, God can utilize both just as he uses our appetites, speaking through them when it is best, or telling us to deny them when that is best.

But how men tremble at the mere mention of discarding conscience! And yet it simply means growth—the healthy sloughing off of an old cracked skin for a new one. We wonder if men feared as much when called upon to give up instinct for conscience! Perhaps they did; but it was so long ago that we have forgotten about it.

Happy are they who are true to conscience till God calls them to give it up; but thrice happy are they who gladly give it up for something better.

A. TRUAX.

NATURE VERSUS SECOND NATURE

A certain experience at the late convention brought to our notice the fact that second nature may sometimes supplant nature and become the ruling force. We often hear it said of a person that it has become second nature for him to do certain things, meaning that by education and practice we learn to do things contrary to our nature with tolerable ease and facility. It is generally conceded, however, that nature at bottom is stronger than second nature ever can be. If we but scratch the shell of second nature, we will find nature within, quiescent and dormant for the time being, but pulsating with life and energy, and ready to spring forth the moment the shell of second nature is broken. It is well that this is so, that nature refuses to be supplanted utterly; because the hope of the world lies in nature and its healthy regulation and development, and not in second nature.

The subject brings most vividly to mind the very great contrast existing between our gospel and all others. All legalistic religions depend very largely on second nature to elevate the race; this being so much the case that the best and most spiritual teachers in the churches insist on the necessity for a change of heart, a change of nature at once, which really means allowing some other force to take the place of nature. The cultivation of the moral and spiritual qualities in man has had so much of the artificial about it, so much grafting of some foreign element on to the natural religious element in mankind, that the result has been grotesque in the extreme. The best samples of piety and religious character produced by the churches are always repelling because unnatural. They are either too hard or too soft, too smiling or too grim, too silent or too talkative. The Puritans were about the sturdiest, finest characters produced by Calvinism; but certainly no more grotesque or unnatural men ever walked the earth. The Methodists and the Salvation Army have, perhaps, produced the best type of Arminian piety, and the Army in one respect is as grotesque as the Puritans; whilst the Methodists are exceedingly artificial. Who has not noticed what Emerson called the "gentle assinine look" so much cultivated by ministers? A lady once remarked to us that a certain minister's smile was so artificial that it made him look almost precisely as though he wore a mask. As to the Roman Church it is quite plain that their best types of character are found amongst those who so far withdraw themselves from the world that they can scarcely be regarded as belonging to the race in any way, save by name.

Now, our gospel aims at the very opposite of all this. We believe in nature and in working along purely natural lines. We join with all the poets in singing the praises of nature, only we do not stop where poets cease. We cannot subscribe to the sentiment that "Only man is vile;" we think, on the contrary, that he is the very best product of evolution up to date. Why do poets sing, and writers exhaust the powers of language in describing the grandeur of nature, until they come to nature's last and crowning product, man, and then call him vile? Why, they tell us, because man does such mischief—lies, steals, gambles, gets drunk and kills his neighbor. But all nature does the same. Why not call the lion vile for killing the fox for stealing, and the elements for destroying its untold millions of victims?

Are we to admire all that men do, then? Not necessarily. But neither do we like to see animals devour one another, nor the elements doing their fearful work; but we admit the elements to be the best possible in spite of their destroying power, and we also admit that man is the best God himself could make of him up to date. We protect ourselves against the elements as best we can, and so we do against man; but if the elements or man do us mischief we charge the thing to God and not to the agent. We shut up fire in stoves that there may be less danger of getting burnt, and do not hesitate to imprison some men for the same reason. We shoot a dog if we cannot protect ourselves in any other way, and also give our consent to the hanging of a man for the same reason; but we do not blame either the dog or the man.

It is of the very essence of all legalistic gospels that they must blame men for what they do, and require them to make strenuous efforts to change their nature; and it is of the very essence of our gospel that we blame no man for what he does; and that we do not ask him to make the slightest effort to change either his nature, his appetites or his desires. Is there no room for changes, then, in our gospel? Most certainly there is. But the change is brought about by natural and not artificial means. Legalists strive to substitute second nature for nature, whilst our gospel works in the very opposite direction: our first object being to undo what second nature has already done, to tear away the shell of second nature so that nature can get a chance to develop from within; for we insist that all the potentialities of a beautiful character are in every man, and it is only a question of how to get at these and introduce to them a law that will enable them to develop in a simple, natural manner, without effort, without failure, without regrets for the past and without fear for the future.

But what battles we have with second nature! What a hard shell it is to crack, to be sure; but God's hammer can break the thickest shell if we only stand up to it and take the necessary blows, for they will and must hurt, seeing natural growth and development is not necessarily painless.

A. TRUAX.

OBEDIENCE TO THE ASSOCIATION A MEANS TO AN END ONLY.

What troubles many have had about obeying the Association! What a frightening bogie this obedience has been, and still is, to a goodly number. And it is all the more frightening because its real meaning is not easy to explain and, therefore, difficult to understand. People ask questions about the gospel with perfect propriety, but sometimes we are not able to answer them even to our own satisfaction, in a certain sense. For, in the first place, we do not pretend to know all about the gospel, even though we practise it. Many express surprise at this, but facts are facts, however surprising they may be. If we are asked why God requires us to use certain methods in teaching we are as unable to answer as anyone. But this is no practical disadvantage. The results are precisely the same as if we knew all the reasons why. God has plainly spoken to the effect that all learners shall begin with strict obedience to the Association; but this obedience to the Association is

not now, and never will be, the practice of the gospel. The time comes to everyone when he ceases to obey the Association and obey God only. The Association is a necessity to no one who practises the gospel, but it is necessary to all who would learn it. This seems like a conundrum to many who ask the apparently simple question, "Why cannot we learn and practise the gospel as Mr. Burns did? He had no man to teach him." It is true he had not, and it is also true, theoretically, that anyone can learn and practise the gospel just as Mr. Burns did. But see what the possibility of this implies! It implies no less than that they should have the antecedents of Mr. Burns, his early christian experience, his victories and defeats, and, in short, a thousand-and-one experiences and incidents peculiar to Mr. Burns' life alone. So we see that, whilst the theory of learning as Mr. Burns did is all right, the practice is quite another matter—so different indeed as to make it practically impossible, as many have already found to their cost. Mr. Burns' experience proves that one can practise the gospel without human aid, but it is far from showing that one is at all likely to learn it without human help. But is the Association of no use, then, to Mr. Burns now? Certainly it is, both to him and to everyone associated with him. Its value to those who practise the gospel, however, is of the nature of convenience and not a necessity. The gospel, once learned, can be forever practised without anybody's help; but the Association is imperatively necessary to learners.

A. TRUAX

ACTING ON THE ASSUMPTION THAT THERE IS A GOD THE BEST MEANS OF PROVING HIS EXISTENCE OR NON-EXISTENCE

In our article on "Show us the Father" in the June Expositor, we endeavored to show that it was not necessary to prove the existence of God before acting as though he existed, and that the gospel was to be judged by the results following this action alone.

It is now our purpose to show that these results will ultimately prove the existence or non-existence of God. If there be no God, the results will prove this; if there be a God, the fact will be fully demonstrated by the same results.

But why act on the positive assumption that there is a God rather than on the negative assumption that there is none? Simply because there is to us more evidence in favor of his existence than otherwise, and for the further cogent reason that acting on a negative assumption can secure nothing but negative results; whilst acting on a positive assumption secures either negative or positive results; hence the general preference for positive as compared to mere negative teaching. The world pays little attention to negative theories of any kind, and justly so, seeing they cannot, in the very nature of things, make for real progress. All mere negations concerning God bear this mark of futility.

The materialist says, "Matter I know, and Force I know, but who is God?" This, of course, proves nothing, and, moreover, the statement itself is only partially true, for how much does he know about matter or force? He does

not even know that one can exist without the other, for how can there be such a thing as force with nothing to act upon? God may easily be inherent in matter or force, or in both, but this cannot be shown by merely affirming that he is there; neither can it be disproved by denying his existence there.

Herbert Spencer's negation of God, or rather of possible knowledge of God, is of the same quality. What right has any man, and especially any scientific man, to speak of the Unknowable? It is the business of science to pursue and classify knowledge, and not to set limits and bounds to its attainments. That which is unknowable in one age is common knowledge to children in the next. We respectfully submit that the term "unknowable" should be unknown to twentieth century science, for it is a polemical, and not a scientific, term. Herbert Spencer is peerless, perhaps, in his own field—science,—but when it comes to polemics, the "man in the street" can answer him, and it is well for "the man in the street" that nature has given him this ability. All men cannot be specialists in science, but all can judge of philosophical or speculative conclusions based upon scientific data. This is the safeguard of the common people, and blessed are those who are not afraid to use it in the face of high authority, for there is the same tendency to accept authority in science as there is to accept it in theology. When Harvey first taught the circulation of the blood it set nearly all the scientific and medical dogs barking at his heels. "Can any man know more than Aristotle?" was the amazed cry of these worshippers of antique authority; and as evidence that the same tendency exists to-day, even amongst those who make the loudest professions of despising authority, we have only to cite the fact that Mr. Ellis, in the late debate, more than hinted that it was presumption on our part to call in question the conclusions of such great men as Spencer, Huxley and Darwin.

The Agnostic position is, however, a perfectly proper one, as used by Prof. Huxley, who introduced the term in its modern sense. To Prof. Huxley the term simply implies that the evidence which was satisfactory to the materialist, the thiest, or pantheist, was not satisfactory to him. Hence his attitude to the various "ologies" and "isms" was, that he simply did not know whether they were true or not. The evidence, to him, neither proved them true or false. This was the sole and only sense in which he used the term, and we fail to see how any fault can be found with this his attitude. Still, it is plain that even this attitude would not enable Prof. Huxley to give much assistance towards a settlement of these great problems. He could only aid in their solution when the evidence became strong enough to enable him to assume one or other of the theories to be true, and to act on that assumption.

The modern theory of evolution furnishes an example in point.

This theory was dimly discerned or hinted at by many ancient philosophers; but little attention was paid to them until somebody came to believe enough in the doctrine to pin his faith to it as being very probably true. As soon as this stage was reached by Wallace and Darwin, the doctrine began really to be put to the scientific test, and evidence has accumulated ever since.

It is erroneously assumed by many, we believe, that Darwin proved the doctrine true, and that it was accepted by the leading scientists, almost as soon as the "Origin of Species" was published; but this is very far from being the fact.

Prof. Huxley was, perhaps, the greatest champion of the new doctrine in Great Britain; but he certainly did not accept the doctrine as being necessarily true. On the contrary, he clearly saw missing links in the evidence and spoke of them quite freely, particularly calling attention to the fact, that no selective breeding had yet produced species perfectly sterile to one another. He accepted the theory as probably true, seeing there was much *prima facie* evidence in its favor; but his acceptance was subject to further evidence, just as the undulatory theory of light is received subject to proof of the existence of the hypothetical ether; or, as the chemist accepts the atomic theory subject to proof of the existence of atoms. He simply demanded that the theory be examined on its merits only, aside from orthodox or traditional prejudices. This, his position, can be easily verified by referring to his popular writings, or to his "Life and Letters" lately published.

Now, this is precisely our position with regard to the existence of God. There is, to us, much *prima facie* evidence in favor of his existence; so much, indeed, that we feel perfectly justified in accepting his existence as an extremely likely, though still hypothetical, fact, and acting on this hypothesis as the best means of investigation and research.

Now, how does the scientist pursue his investigations after accepting a doctrine as probably true? Why, he simply collects the facts of science as fast as they are discovered and refers them to his theory, to see if they will fit into it in every particular, and gives the result to the world, to the common people, who are quite able to judge whether the facts bear out the theory or not. Darwin gathered many facts which fitted nicely into his doctrine. Huxley gathered some, Herbert Spencer many, and Prof. Marsh some very important ones; and, of course, a great many others made contributions.

The evolution of the horse, for instance, was a very interesting study; and it was not until Prof. Huxley came to America and examined Prof. Marsh's collection of fossils, that the chain was completed, and the whole horse family proved to be descended from a common ancestor the Eohippus. So, step by step, the process goes on, biology helping geology and philosophy coming to the aid of both. The end is not yet, however, and may not come for many years; nay, other facts may yet be found which will overthrow the doctrine of evolution altogether, or perhaps modify its claim to a great extent.

But no one will doubt that this method will one day settle the question. New facts will come to light, and they will either fit into the theory or they will not. If they fit, it will prove the doctrine true; if they will not fit, the doctrine is not true, and some other theory will be found which will satisfy all demands made by the facts. The world will stand by the facts in the end, no matter how many theories rise and fall.

Acting on the theory or assumption that God is, will produce certain well-defined results. We say "well-defined" advisedly, because these results must of

necessity be different from those obtained by any other means. Even granting that there is no God, it is still true that acting on the assumption that he exists will produce different results from those obtained by acting on the negative assumption. It would also seem clear that, acting on the positive assumption provided there is no God, would produce much worse results than those obtained by acting on the negative assumption, for experience teaches us that acting on a true theory always produces better results than acting on a false one.

A clear perception of this law of nature must make all thinking persons pause to consider the possible consequences of their act, ere they take the position that they will follow what they believe to be God, to the end of life. For no matter how readily one accepts the many arguments or so-called proofs of the existence of God, his belief will be shaken, and the evidence will seem painfully inadequate when he comes to stake his all on the truth of the doctrine. It is only at this supreme crisis that one really weighs and sifts all the evidence to see if it will support his calmest judgment. Mere authority becomes light as air at this crisis; for well we know that if we commit our whole life to God's guidance, and there should turn out to be no God, we are certainly ruined. True, we shall still have the satisfaction, which is not small, of settling the mightiest question that can engage the thought of man; but this by no means destroys the heroic quality of the act, or makes the possibility of failure a pleasing prospect.

The plain fact, however, is that we of this gospel have duly weighed all arguments and faced all possible consequences, good or bad, and have concluded to put the question to the supreme test. We are absolutely committed to follow what we believe to be God, in any and every direction, let the consequences be what they may. And yet, chiefest of the lies told about us is, that we don't believe in God! Strange paradox, that those who risk the most for their faith, believe the least.

And now, the point of our proof is this, viz., our lives will furnish complete evidence, one way or the other. If the results are bad, or worse than those produced by other methods, our assumption is wrong and the facts won't fit into our theory; on the other hand, if the results prove good, and uniformly good, or better than those produced by any other methods, then our gospel is true, and our assumption is a demonstrated fact; and demonstrated too in such a way that any man, however dull and stupid, can fully appreciate the evidence and act upon it quite as readily and successfully as any philosopher.

True, we may still be without any definition of God, save this: that he is, and he is good; but we shall be in the best possible position to carry on any investigation looking towards further knowledge on his character and attributes. Having arrived at the knowledge and how to utilize him in a practical way, to the end that we may live the best possible life, we are well assured that no other questions will cause trouble or anxiety. For we are firmly convinced that the real quest of man is not so much to find God, as how to live a satisfactory life, and that, when his desire is satisfied, all speculative questions, even concerning God, fall naturally into the background.

A. TRUAX

MORALITY AND THE WRECK TEST

When we were facing the question of recklessly committing ourselves to absolute Divine guidance, upwards of twenty years ago, no one detail of that question wore a more frightening aspect than the morality one. So many instances of questionable, and even immoral, acts as the alleged outcome of Divine guidance were on record and were rehearsed in private conversations, that we might well pause ere courting like possible catastrophe.

It is true that since then we have discovered that in every such alleged history Bible guidance and not Divine guidance stood sponsor for the erratic act; but at that time we were not aware, and could not be, of such discrimination; so we had to face the matter in all its fearful aspects, as our limited knowledge then presented it to us. Hence our acceptance of absolute Divine guidance, at that time, included the possible acceptance of a life hopelessly wrecked as the result of such acceptance, just as we had been taught many another before us had been wrecked.

Such was our attitude to what we have since called the "wreck test," and we add, even now, when looking back to that crisis in our life, such attitude was an absolute necessity on our part in illustrating absolute Divine guidance. The fact that not one of our genuine fears has been realized as an experience did not, and could not, in the nature of the case, then ease the situation. So the wreck test, in all its frightening proportions, played bogie with us then, whilst we had no appliances wherewith to discover its phantom nature. To us it was a veritable entity, a substantial possibility; and so it remained for many a day. Even when Dr. Steele rang out his alarming "Danger ahead" peal we had to admit to all, ourself included, that the jingle could not be proved by us to be a mere alarm bell.

And so all who united with us in illustrating the gospel of Divine guidance were, like us, required to accept the possibility of wreck and ruin in every direction as one of the possible outcomes of such acceptance on their part. Moreover, we were constantly called on to present this "Danger ahead" test before all candidates, and require them to subscribe to such possible catastrophe, and not to consider themselves genuine accepters of the gospel unless they elected to still continue to illustrate Divine guidance to the close of life, even if wreck in its most pronounced form should overtake them or us, individually or as an Association.

Well, as a matter of history, no such wreck has overtaken any; but, on the contrary, the highest type of morality ever known has been the outcome in our lives, a morality which unflinchingly admits all investigators to its examination as one of the most efficient methods of discovering the practical value of our gospel.

But what about the future? It is to discuss this question that we write this article. The fact, recently brought out, that all individual revelations must harmonize with all other exponents of the gospel of Divine guidance, it will be seen at a glance, destroys this wreck test so completely that it may be said that it no longer exists. For, as the exponents of Divine guidance as a whole illustrate, as above stated, the highest type of morality, that revelation which survives such test must be in harmony with such type

of morality. Hence, the wreck test can only be a bogie now to those who accept our gospel.

But may not the Association as a whole, at some future time, be captured and led to wreck and ruin by some generally received revelation? Certainly, in this sense, the wreck test still remains with us. But the closer the examination of this "Danger ahead" possibility the less dangerous it will appear. For instance, it is a fact, the proofs of which are so obvious that he that runneth may read them, that thus far the practice of Divine guidance in the Association has secured the most pronounced form of morality—a morality which courts the most exhaustive and minute examination in perfect confidence that its excellence can only thereby be more fully established. Now, seeing that this outcome of the practice of Divine guidance always, thus far, has this trend, is it not extremely probable that such will always be its trend, that such tendency is its natural, its necessary outcome?

Again, how difficult to bring about a change in this trend! We will suppose that one reputed exponent of the gospel receives a revelation having an immoral tendency; before he could consistently put it into practice he would have to secure certain knowledge that God would confirm this his revelation to all the rest, to be accepted by them as of Divine origin. This would challenge the most careful criticism on the part of all, both in public and private conversations, with the privilege of all, as individuals, to require God to speak to each and all severally and unitedly concerning the matter; and then if the result should be that such revelation must be received by all as from God, this the general verdict of all would be adopted after a public manner and before the world generally; of course with the admission on the part of all that the gospel of Divine guidance from that point could only be preached, if preached honestly, as a gospel of immoral tendencies, and as such should be shunned by all. How infinitesimal the "Danger ahead" quantity must appear from such standpoint! Hence it is that we preach to ourself and to all that the wreck test has had its day, and is now numbered with the dress question, physical manifestations, etc., as a thing of the past, a dead issue. In fact, we now shelve it with other extinct species of bogies in the Association museum.

A NEW STUDY OF THE CHRIST-LIFE.

REJECTED FINALLY BY THE CHURCHES, HERE PRESENTED FOR
THE CONSIDERATION OF NON-CHURCH-GOERS

THE CHRIST-LIFE.

That there was something unique in the life of Jesus as compared with all other lives is now generally admitted. But as to what that peculiar something is, there is not as yet a uniform verdict. Indeed, one will search in vain for a clear-cut statement of this presumed peculiarity in all writings, whether orthodox, heterodox, or agnostic.

It is true that many make the attempt to be definite in their allusions to this fugitive quantity; but when examined they invariably, at some point, retreat under cover of dogmas, traditions, or obscure wording. No writers, we venture to say, of the classes referred to, will stand by the necessary inferences which follow the premises they advocate, and reply in frank, transparent language to all the questions of truth-lovers.

For example, should it be what is called an orthodox writer, one who accounts for the unique life of Jesus on the score of his presumed divinity, it is speedily found that a few questions drive him from the ranks of honest truth-searchers into the company of the unprogressive, if not of the obstructive.

Even the reputed heterodox, before such tests, imitate the orthodox in this thing, however they may differ in other matters.

As to all outside these two classes, when any one of them express admiration for the life of Christ, the effort to account for that life, if such effort is made, has been, thus far, in obscure wording and suggestive writing, rather than in plain statement of facts and opinions.

But as these statements smack somewhat of dogmatism, we will discuss them more fully in the three following chapters, ere entering upon an independent examination of the subject matter of this pamphlet.

THE ATTITUDE OF THE ORTHODOX.

As intimated, those who style themselves "orthodox Christians"—and these include the great majority of Christendom—are not only unprogressive, but even obstructive, when there is a call from truth-lovers to examine the foundations of their faith concerning the nature of the Christ-life.

This fact the parties represented by this magazine have been the means of making public in a very pronounced form.

It was the fact that we had resolved to re-examine the various dogmas of Christendom, especially those relating to the divinity of Christ, that precipitated the recent trials in the Methodist Church, and which resulted in the expulsion of three of her ministers.

We admit, and even contend, that the antagonism awakened by the movement this magazine represents was more deeply seated even than that; but, nevertheless, it was unwillingness to have the proofs of the divinity of Christ fairly examined into which started the sleeping avalanche.

The simple statement of the arguments, or proofs, pro and con, of the immaculate conception was met by obstructive rather than helpful criticism, and that after a fierce, tyrannical manner. For months, and even years, the challenge to supplement these proofs, or to meet them in the spirit of honest investigation, or even of explanation, was refused; but, on the contrary, their newspaper organ teemed with denunciations and vituperations against us for even presuming to look at both sides of settled questions.

Finally, all the ministers who stood by such demand for open, candid examination of the divinity question were expelled from the ministry by overwhelming majorities. So decided, indeed, were the majorities (being practically unanimous), and so hot and so universal were the denunciations, and so evident and unanimous the determination neither to open the question themselves nor let others do so, that he, who would demand further proof of the unwillingness of orthodoxy to permit, or sanction, honest all-sided investigation concerning the divinity of Christ, might be expected to require additional proof concerning the axioms of mathematics.

But it may be asked: Does the action of the Methodist Church in this matter illustrate the attitude of Christendom? A very little consideration of the subject will show that this question must unhesitatingly be answered in the affirmative.

The Methodist Church simply claims to be an improvement on all the others—a reformed Church. Now, whatever may be the changes made as regards other things, there has been no change made, or even attempted, as concerning the doctrine of the divinity of Christ. The Lutheran reformation spent its force without even suggesting the need of re-examining the foundations of this dogma, and a like history is connected with all the other branches of that reformation. Hence it is obvious that if any true liberty of discussion concerning this foundational doctrine would obtain in any of the denominations, it should be looked for in the Methodist Church. That such liberty cannot be found there, precludes the hope of finding it in any Church founded on the doctrine of the Trinity as its chief corner-stone.

THE REASON OF THIS HOSTILITY

This can easily be discovered if the basal doctrines of trinitarian Churches be examined; for then it will be seen that this doctrine is really an essential part of their make-up.

All religions found their claims for recognition on the assumption that they can successfully meet the innate desire of all men to have a conscience void of offence towards God. The device put forth by the religionists of Christendom is familiar to most; and yet we will be excused for giving a synopsis of it here. It is as follows:

Adam and Eve, the federal head of the human race, were created pure and holy, and entirely independent of the lower animals. They were then subjected to a certain test of obedience, to wit: having some luscious fruit of the apple kind dangle before them to tempt their appetites; but death to the body and eternal death to the soul were threatened them if they ate thereof. This temptation to eat of the forbidden fruit they were unable to resist, and so they and all their posterity were doomed, because of this sin, to endure the awful penalty with which they had been threatened.

But now perplexity came into the councils of the divine household, the path out of which was made evident when the Son of God, one of the members of the Trinity, offered, in some future age, to appear on earth as a man, and suffer death in this assumed body. This temporary suffering, because of his

being the infinite God, was to be taken as an equivalent for what would be the sufferings of the first guilty pair with all their countless posterity.

In the fulness of time this God-man came and died a death of violence, and so the justice of God being satisfied, he now could, untrammelled, have compassion on all men, and grant them the results of perfect obedience.

In dispensing this, now possible, mercy to men it was to be hedged about with various specified conditions. But as to these conditions different sects clash decidedly in their teaching. They vary from unconditional, universal salvation up to the most exacting asceticism.

According to some, the condition can be met with money; others require intellectual assent only to the truth of the dogma; whilst others insist on morality accompanying such intellectual assent.

This is what is called by theologians the scheme of redemption. No trinitarian will take exception to this statement of their teaching as to its being true to the facts of the case, however he may deprecate the lack of unction in the wording.

Now, it will be seen at once why theologians who have complete faith in these dogmas show great nervousness at the thought of close examination of their creed. For all know that if the least genuine doubt can be established, concerning any one of the factors thereof, the whole would become worthless.

For example, let the investigations concerning the origin of species throw real doubt on the first chapter of Genesis, and it becomes an accepted fact that mankind had their origin many ages before the reputed time of Adam, and a beginning entirely different, and the whole scheme of redemption falls to the ground as an exploded theory.

Hence it was that the investigations of Darwin and his confreres were, and still are, met, not with similar investigation, but with bitter opposition and attempted ridicule.

Similarly, let the least doubt be injected into the mind with reference to the dogma of the immaculate conception, and a like catastrophe befalls the whole "plan of salvation." Proving the legendary character of the Book of Genesis makes the miraculous birth of Christ wholly unnecessary, and so destroys the harmony of the plan; whilst the discovery that the first chapters of Matthew's and Luke's Gospels are apocryphal, leaves the Almighty still implacable towards his offspring and the whole human race under sentence of eternal death, with no remedy in sight.

What wonder, then, that theologians, who have accepted their "plan of salvation" as truth absolute, refuse to their followers the least latitude in investigation.

True, the modern Church does not burn the works of Darwin or Spencer, but they put forth all possible effort to prevent their careful perusal; for they proclaim to all their members that if after reading them they show the least hesitancy as to absolute, blind faith in the orthodox atonement theory, they and all their sympathizers shall be adjudged heretodox and anathematized by all the faithful.

When Japan, in a former generation, forbade her people to emigrate, she did not take away the liberty of the individual desirous of so-doing. All were free to depart, and that openly. But all the relatives of the emigrant were at once seized and put to death. It is a wonder that few, if any, availed themselves of the privilege of exploring other lands. No more should we be surprised that so few of the orthodox dare venture outside their narrow enclosure.

What need of formulated pains and penalties in connection with the act of examining, when it is fully understood that if doubt to the mind of the reader is the result of such investigation, he and all his shall die the death of ex-communication and boycotting, especially when he is made to realize that these ecclesiastical cursings have lost but little of their real or imaginary terrors since the days of Hildebrand?

THE ATTITUDE OF THE HETERODOX

We use these terms "orthodox" and "heterodox" after the popular idea connected with them. We refer not to the truism that in a sense every man is orthodox to himself, and heterodox to all others. But, by almost universal consent in Christendom, the words are used to distinguish between trinitarians on the one hand, and the opponents of the dogma on the other.

At the first glance the arguments of the previous article seem to play into the hands of Unitarianism; but upon closer examination this will be found not to be the case; not from any contrary desire on our part, but as an existent fact. To bring out this in object-lesson form, we reproduce a conversation which we had with a Unitarian minister of the city of London, England, during our recent visit to that city. We quote from *The Expositor* of that date:

WAY NOTES

"Unitarianism.—We went to one of the churches of this denomination, and were greatly interested in the discourse of the pastor. He appeared to be a clear-headed, intellectual man, an independent thinker, and an honest truth-seeker and proclaimer. We followed him to his vestry after service, and proffered our requests for a lengthened conversation. He appointed the following Tuesday for an interview.

"On calling, we were courteously received, and at once plunged into deep water in our talk.

"We propounded this conundrum for his solution: You strip Jesus of every vestige of divinity, make him a man with no advantages superior to those with which we are all possessed in fighting the battle against sin, and yet you accredit to him a life of purity, of righteousness, superior to that which any have attained since his day. Here we asked him if he knew of any representative man in his denomination who claimed to equal the life of Christ in these respects. He replied by affirming the usual platitudes concerning trying to equal his model life. We answered, that for him, for example, to say that during the past year he had been constantly 'trying' to equal the righteous life of Jesus was one thing, but to affirm that through all

the days, hours, and moments of the year he had succeeded would be an entirely different matter. He saw the point at once, and frankly admitted that he knew of no such person.

"We then pressed home our main question: How do you Unitarians account for the exceptional life of Jesus Christ? Manifestly, we added, a development hypothesis will not do, for, according to such supposition, your life, or at all events the possibilities of your life, would be greater than his, else the developing ceased at his life and then went backward. He admitted that he had not grappled with our question.

"We then asked if he knew of any leading Unitarian who had grappled with it, when he replied that he knew of none.

"The whole interview was decidedly interesting to us, and, according to his testimony, as interesting to himself. We exchanged pamphlets and addresses, as he expressed a desire to have further conversation.

"We secured some of the writings, as also the address, of the Unitarian preacher whom he considered the ablest in London; but when we learned that this divine had in the meantime been taken sick and his church closed, we made no further viva voce investigations amongst the Unitarian body.

"Sufficient—And indeed what further need was there for pursuing our investigations? The party interviewed was not one born and brought up in the Unitarian faith, but had left the Anglican Church, of which he had been a clergyman, and had become Unitarian as the result of personal investigation. His acquaintanceship with the tenets of the "ism" he had accepted was thorough, as also with its representative men and books. Hence we were convinced that further interviews with others could only confirm what we already knew, and therefore would simply be a waste of time."

At first sight, this one conversation might appear too slight a foundation on which to rest our argument. Nevertheless, the more the subject-matter of it is considered, the clearer it will appear that the attitude of heterodoxy to the Christ-life is fully indexed therein. No clean-cut statement of what the Christ-life really is can possibly be made from such standpoint, and then court full, frank questioning concerning the natural inferences which follow such statement.

To admit that there is nothing radically different in the life of Jesus from all other lives, and at the same time contend that no other man has ever equalled that life in righteousness, is to insult the common sense of mankind. It is simply preposterous to imagine that an obscure Jew, surrounded with all the disadvantages of the times of Herod and Pilate, should be able to accomplish what a scholarly nineteenth century preacher cannot, or does not, even presume to do.

We have not, it is true, seen, in object-lesson form, what the authorities in some representative Unitarian denomination would do if one of their teachers should publicly call attention to this weak spot in their creeds, and then profess to have discovered the true secret of the Christ-life, put it into practice, and then challenge the denomination to the inspection of the resultant life as equal to or surpassing that of Jesus in every particular; never-

theless, we hesitate not to say that such an one would be met exactly as we were in the typical trinitarian sect. There would be displayed an open unwillingness to examine this part of their creed, whilst denunciation, ridicule, and anathemas would be the only arguments resorted to in meeting the challenge for honest examination of the other's experience and life.

We admit that this conclusion is apparently gratuitous assumption. But we maintain that the assumption is only after the pattern of the reasoning that since two and two make four in one case, the same result will be obtained always. That we have never heard from the party alluded to in this paper is only in harmony with this conclusion.

There is, then, we conclude, a reason why the Unitarian refuses to investigate the weak points in his creed as potent as that which deters the trinitarian from like quest; and it is quite possible that in the near future object-lessons of this fact may be furnished.

FROM OTHER STANDPOINTS

From the standpoint of those who have, as honest truth-lovers, turned away from Christianity in its modern dress, either in disgust or indifference, the Christ-life, as presented in these pages, is yet to be viewed; and hence the result of such examination is as yet an unknown quantity. But we expect to do what we may in the circulation of this pamphlet to make it a known quantity.

In addressing such possible readers, we do not do so as those who, having quarrelled with the modern exponents of Christianity, turn to others seeking sympathy; nor yet are we searching for those who are hostile to orthodoxy and heterodoxy alike that we may pour into their ears tirades of abuse against those who reject our teachings.

We frankly and gladly admit all true claims on the part of Christendom to helping on the progress of mankind. We do not impute to them injurious conservatism in everything because of the effort to bar the way to all examination of their dogmas. Honor to whom honor is due, is highly proper in its application to those who are worthy of honor for some things, whilst not worthy in other matters. All we have to say of a positive character in this connection is, that we proposed for consideration, or reconsideration, an aspect of this subject which had been lost sight of almost universally, and were met with absolute refusal, coupled with all the pains and penalties at their disposal, for having the audacity to call their attention to such consideration.

And we draw special attention to this emphatic pronouncement, on the part of Christendom, that all who have rejected Christianity, in whole or part, may understand that we, in seeking to attract their attention, do not do so under false pretences when we declare that we ask their consideration of an unusual study of the life of Jesus. Such aspect of this study could not possibly have come to them from any of the many branches of Christianity. In short, we claim their passing or permanent examination of a gospel which has not elsewhere appeared in the present century, nor yet in any of the intervening centuries.

We admit that this fact, speaking along the usual plane of human thought, apparently furnishes all with a very strong argument against giving the gospel which we preach even a passing notice. What of Christianity has escaped all students thereof, in place of being of vast importance must surely be of trivial import. True: but this is met by the other fact, that that cannot be trivial which awakens the slumbering thunders of the Church, and stirs it up to its depths. The argument, therefore, of triviality, when properly considered, only enhances our claim to be heard, and that patiently and sympathetically.

Above we alluded to the fact that, as a rule, writers and students of the life of Jesus Christ frankly admit the unparalleled purity and rare moral beauty of that life. And further, whilst expressing their admiration, they also admit their wonderment that such a fair exotic should have flowered out amidst the uncongenial surroundings of the gloomy, exacting and vengeful religionists of Mosaic ritualism. But the whole subject is simply dismissed with notes of interrogation or exclamation points.

It is presumed that the life and teachings of Jesus of Nazareth produced modern Christianity, as its legitimate result. And as the result has been rejected by said admirers, nothing more than admiration for that unique life could be expected. Besides, if the suspicion did at any time cross the minds of such students that Christendom was an illegitimate offspring of the Christ-life, it might well be immediately dismissed as too preposterous to be entertained, or that such a thought as a subject for investigation might well be left for some future Luther or Wesley, but was not the proper work for an outsider or mere onlooker. Thus it is that we account for the fact of the attitude of writers, who are not distinctively Christian, to the Christ-life.

It will be scarcely needful to burden the page with numerous quotations to establish as a fact that which we here assert as a fact. It will be time to go into such tedious details when the slightest exception is taken to it as a fact. We are conscious that we are alluding to something which will be admitted readily by all readers of such writings.

Granted that there was a tendency in the past generations to depreciate the life of Jesus itself, in the bitter revolt against churchism in the days of Voltaire, such taint on the writings of that age can easily be accounted for. They were a natural, though superficial, inference from contemplating the Church as it then was. But more modern thinkers have been enabled to examine the life of Jesus after a more impartial manner; and the result is, general admiration of the life, teachings, and personal character of the man.

We have then these facts to start with in our further consideration of this subject: 1. The consideration of the Christ-life from the standpoint of the writers of this pamphlet is absolutely refused a hearing by modern Christians; 2. That our methods of its study have been, early in the history of Christianity, either lost sight of, or intentionally ignored; 3. These methods have not been rediscovered and restated outside of the movement which we represent, up to the present day; 4. And hence, Christianity, as now taught by all its professed teachers and illustrators, is a something radically differ-

ent from that which was taught and illustrated by its reputed originator; 5. And further, it is a fact that we ask our readers to examine an aspect of the life of Jesus entirely different from any before brought to their attention.

POSSIBLY DANGEROUS

Man is so constituted that he will perforce peer into the future history of every suggested or announced discovery, and speculate concerning possible dangers lurking therein.

The numerous accidents connected with the manufacture of nitro-glycerine were so sudden and disastrous—moreover, the ability to guard against them was so small—that very many were deterred from further investigation in that direction. And yet had all scientists been frightened off from this field of research, the present manufacture of high explosives would have been an impossibility.

But in earlier times superstitious fears were a more formidable deterrent than real accident. That is, superstition as well as real danger have been formidable obstructions to the acquirement of nineteenth century knowledge.

So in this case superstition and real, positive injury received in the investigation of this law of our being, still oppose themselves to examination and practical use.

Several years ago, this tocsin was sounded by a certain leading theologian, and our investigations and experiences were characterized as "Danger ahead;" and this not merely by some obscure minister, but by a college professor and book-writer of no mean ability. To this day these writings oppose an impassable barrier to thousands against the slightest examination of the subject here discussed. And these frightened ones represent in the main the very best religionists in the churches.

Their fears are aroused, not only by the element of superstition still in their being, but also by positive knowledge of many facts which are the apparent outcome of too close study of this subject.

There are many facts in the history of this subject which are calculated to awaken fears in the constitutionally timid, or even in those who repudiate such description of their make-up; to even enumerate which would be a serious task.

Especially have many of the phenomena which now come under the name of psychology been pressed into this service; for in all ages not only they who were charged with this mysterious force, in any of its multitudinous modifications, have themselves assumed Divine authority for their psychological acts and utterances, but also others have attributed such origin to them.

Many of these phenomena have been incorporated into the beliefs and practices of whole churches, and the mediums canonized, or revered as saints. This superstitious use of the psychological element in man has been universal in the religions of the world, and is not absent from any one of them at the present day. To this day the psychological state, when entered

into in the name of religion, is accepted as the sign of unusual piety by most, and is not distinctly repudiated by any.

It can be easily conceived how apparently rational fears can thus be engendered and perpetuated, until widespread prejudice exists against the subject which these superstitious acts professedly personate.

But the real, patent danger to be considered is, that not only psychological phenomena, but also the innate longings of the human soul for harmony with the universe, have been utilized by ambitious hypocrites to enslave mankind. What manacles more terrible than those which priestcraft has forged out of superstitious fears and honest longings after soul rest!

Hence it is that a large section of every community has, in their righteous revolt against priestcraft, retained a needless dread of the things which are the apparent foundations of its hideous superstructure.

Modern science is now scattering to the winds superstitious fears concerning psychological phenomena. Why should not a like result follow the scientific investigation of the unsatisfied yearnings of the human soul after complete at-one-ment with its environment?

A very little examination will quickly place a broad line of demarkation between all these things, and the subject-matter of this pamphlet; for the difference between the two is foundational, and easily pointed out.

The outcome of priestcraft, as founded on psychological phenomena, or innate longings after soul rest, is dogmatic, oracular teaching, and that invariably. They who indulge in these experiences, and they who sanction them, alike proclaim their mission as that of teachers of doctrines and farcical ceremonies.

It matters not whether the backing of these dogmas is the individual illustrating the psychological state, a dead theologian, the visible church, or the Bible,—the tendency of all such things in the religious world is to enslave the minds of their followers, and bind them with the chains of superstitious reverence for creeds. Not one of all the train, from Paul down to the latest representative of this school, but can easily be described as oracular in his teaching.

But such is not the fact concerning the representatives of the Christ-life. Indeed, if the faintest trace of such authoritative teaching can be found in one who presumes to represent this life, by that token can such profession be repudiated as being weighed in the balances and found wanting.

We confess that when we realized how exact and infallible were these balances, that the dregs of this inherited superstition clamored for attention when we, in the interest of truth, deliberately placed Jesus in these scales, to see if he would survive the test.

What if he could be proved to give the oracular evidence of being on the same side of the balance with the dogmatists who play Sir Oracle in his name! Would we have the courage of our convictions, and catalogue him in accordance with the facts of the case? And further, would we accord to others willingly the same liberty in this direction?

Anyone can see what effort must be required on the part of one who had been brought up in the very heart of Christendom, and surrounded, in its intensest form, with dogmatic teachings concerning Christ's divinity, from his very cradle, to enter this department of honest examination, and in a truth-loving spirit apply this test to the being worshipped as God supreme by nine-tenths of Christendom.

But we not only do so ourselves, but hesitate not to recommend all others to do the same; nay, it is highly proper to approach the subject with the distinct determination to give no quarter, in any direction, or be swayed by no consideration for the attitude of others, provided truth, and truth only, is the object pursued. For if Jesus can be proved to be a dogmatist as to doctrines and precepts, then is there nothing distinctive in him compared with all other oracles.

Indeed, in that case he is directly chargeable, in some sense, with the persecutions and despotism connected with the preaching of his "ism."

Seeing, then, that at the very threshold of this investigation we call for the placing of Jesus alongside the beneficial discoverers of our race, to be catalogued with them and therefore examined without fear or favor, and seeing that the demand is made as an axiom, that if the elements of bigotry or dogmatic teaching are discoverable in his history, they would give ample excuse for his absolute rejection as a real benefactor of man,—where can there possibly be any lurking danger in careful, exhaustive investigation of the claims of the Christ-life?

If, then, no such lurking dangers environ the subject, and if the claims of permanent, far-reaching good as the result are promised, and testified to by many who court investigation of their lives as substantial proof thereof, should any who have the opportunity fail to thoroughly examine?

A POSSIBLE LAW OF OUR BEING

Just as it is a law of our being that misanthropes are made by one-sided study, so may it not be possible that it is also a law of our being that faith in the Creator as personal guide and teacher shall be the "open sesame" to all possible good?

Accepting the tendency of the present times to reduce all things to universal, unvarying laws, we can, following this trend of the age, discuss this question along these lines, with positive advantage.

The simple commitment of one's person to a railway train makes it inevitable that he be rushed along the train whithersoever it goeth. Thrust the hand into fire, and the hand immediately is subject to the universal laws which govern heat; and hence the outcome is absolutely certain to be burnt flesh. Cold contracts, and heat expands, within certain specified limits, with unerring exactitude. And so of all the laws impressed on matter.

But it is equally certain that cause and effect chase each other with equal precision in the realm of the mind or spirit, although the laws which rule in this domain are not as readily perceived.

Hence it is not necessary, as intimated at the beginning of the pamphlet, that we enter into the interminable discussion as to whether intelligent mind or intelligent matter accounts for all the phenomena in the world. Whether the intelligence which accounts for the fact that in a simple tree the same sap carries nutriment for root, bark, stem and leaf, and places each atom in its proper place, so that the result is both symmetrical growth and suitable conditions for preserving the life of the whole, is inherent in the matter itself of which the tree is composed, or is in some superintending mind outside of the tree, may never be a possible demonstration to the human mind; nevertheless, the existence of that intelligence is a demonstrable fact, as far as our senses can minister to such knowledge, for we see that intelligence in action continually.

It matters not which theory is embraced by the agriculturist in consecrating himself to the production of plant-life, the same results reward his labor in both cases. Provided he place the seed or plantlet under favoring conditions, this intelligent force, permeating the matter planted, will set to work to produce the desired structure, with utter indifference to the intentions or beliefs of the cultivator of the soil.

Presuming now that one of the laws of our being, if not the supreme law thereof, is that man shall find his highest destiny in the attitude to God witnessed in the life of Jesus, then it would follow with unerring certainty that he who cultivated this soil would be rewarded in the highest possible degree, whilst he who neglected so to do would ever have to witness meagre results.

The agriculturist who fails to place himself in harmony with all the plant laws receives dissatisfaction in the result of his toil; and yet, because of not ignoring some, he does not meet with complete failure. In the same way, if our analogy holds good, men may witness decided failure in their life actions because of not being in harmony with this most important law of their being, and yet be gratified by partial success because of not ignoring or conflicting with all the laws of their higher nature.

It is thus that we account for the bright spots in the lives of many of the sages of old; that part of their lives which touched and harmonized with this law of their being accounts for these bright patches, whilst the larger part of their lives, being out of harmony with this law, was shadowy and imperfect.

It matters not how often or how long the light of the sun is kept out of a darkened room, so soon as the smallest orifice is made, immediately the beneficent rays of light enter and enlighten the darkness. There is no hesitancy evinced on the part of sunlight, the result of vindictiveness or pique; for, after being excluded a thousand times, it enters with a face as beaming as when first it knocked for admission. So we are to expect that the results of harmony with this law of our being are as unvarying and as pleasant as the operations of any other law, and this in spite of the gloomy phantasies of the superstitious and the religious.

Approached, therefore, from the standpoint of scientific investigation, there is nothing in our subject to suggest fright or dread, but everything to excite hopefulness and proper desire.

FROM STILL ANOTHER STANDPOINT

The comparison of man with the lower animals suggests the absence of some force in man not yet fully recognized and utilized.

In many things the animals, ruled by natural instinct alone, show better results than civilized man. Take, for example, the matter of eating and drinking. Undomesticated animals eat and drink to satiety; that is, they not only know when to feed and when to cease, but do so with ease and comfort; and the result to them is uniform health.

But man, with all his powers of instinct and reason, knows not when to do either with comfort and certainty; and as a consequence has, by his intemperance, brought innumerable painful diseases upon the race.

The animals, by simply following their desires, secure the pleasures of eating and escape the effects of intemperance. Man, by simply following his desires, forfeits the pleasures of eating for longer or shorter periods of his existence, and in addition is heir to disease in its multiform character.

Even when man partially escapes the effects of improper eating, it is always at the expense of his comfort, for it is by doing violence to his desires that he secures this partial immunity from the penalties of intemperance. But the animals have to put no curb on their desires to secure all, and more than all, that the most abstemious of men obtain. So that on both counts the animal is the winner in the race for the best possible results in the use of food.

This thought is well brought out in Seneca's writings, as witness the following from this Roman philosopher of the Augustine age:

"As for us, many are the fetters that restrain us, many the infirmities that weaken; we have lain long in the mire; to be cleansed is not easy, for we are not merely smirched, but soaked. And, without changing from metaphor to metaphor, I would ask, as I do oft, when I reflect upon myself, why Folly should have so firm a hold of us. . . . I have not the sense to know what even the animals learn from a full stomach, to wit: the just mean in victual and drink; to this day I do not know how much I should take."

Does not this fact suggest some possible discovery whereby man may yet surpass the animals in these matters? It is true that many men have professed to discover the true remedy for this state of things. But when these remedies are examined they are all found to be on the line of repression, and thus prove their inferiority as compared with those employed by inferior orders of creation.

In the researches of astronomers it is often suggested to them that some hidden body, charged with attractive force, exists near by, because of observed disturbance in the course or path of some known body. And often this suggestion has led to the discovery of another heavenly body. Just so: we maintain, this observed disturbance in man's orbit should suggest another power yet to be brought into play to harmonize the whole.

Now, granted that this force was, and is, that discovered by Jesus; then the possible advantages of its study and acceptance are greatly enhanced.

Certainly we do not, at this point, bring forward such fact as fully established. But we maintain that, in view of the facts brought out in this comparison between man and the lower animals, the bare possibility that in the Christ-life is the supplementary power to enable man to take his place as in every respect the superior of all created beings on earth, furnishes a strong incentive for the close consideration of the subject in hand. Just contemplate, for the passing moment, men the world over and for all future time wrestling with intemperance; that is, the desire for excessive indulgence in their animal propensities; and having nothing to utilize in the death grapple but will-power—that is, repression—and what a hopeless picture the future of our race presents.

True it is that even this gloomy outlook does not call for slackened effort in the use of repressive measures to secure both personal improvement and the improvement of the many; still, the hopeless prospect as to complete, or even general, success will, and does, assert itself in many, especially the thoughtful student of things as they really are, as a positive source of discouragement.

How different the future of our race would appear if it was discovered, and generally accepted, that this comparative failure was entirely due to the fact that the true complement to the other forces in man had been almost entirely overlooked or undiscovered. What if this regenerative force was the secret of the Christ-life!

Granted, then, that the explanations of the life of Jesus which Christendom offers are unnatural and absurd, are even fantastic, still the fact remains that it is possible that all, thus far, have failed to correctly interpret that life.

That there is something grotesquely incongruous between the life and teachings of Jesus and those of modern Christendom is obvious to the most superficial examiner, provided always, of course, that said examiner is himself delivered from superstitious reverence for traditional teaching. Now, this fact of irreconcilment between these two things should as readily suggest misinterpretation on the part of Christendom as inherent defect on the part of the life of Jesus. We assert the misinterpretation to be the cause of the difference between the two, and call for the brushing away, as mere rubbish, all the modern superstructure built on the misinterpretation of his life, and call for the exhaustive re-examination of the Christ-life, unimpeded by all the utterances of all theologians.

DIFFERENT FROM ALL PREDECESSORS

Naturally enough, the life and reputed institutes of Jesus have been compared with those of other teachers and founders of religions, in order to trace similarity between them. And this is right and proper. That they have all been brought closer together by such study of Jesus in juxtaposition with the sages of the East, and numerous analogies discovered, is what ought to be expected.

What though such discoveries clash with the wishes and dogmatic assertions of narrow bigotry, the discordant sounds of such clash do not prove

the absence of such resemblances; they only call attention to the spirit of those who love darkness rather than the light.

Such resemblances do exist, and much, very much, of the reputed teachings of all harmonize; so much so, indeed, that the many precepts found to be common to them all more than suggests a common origin,—they afford strong presumptive evidence of some bond of union which in all likelihood will be clearly pointed out in the course of time.

All this we fully and freely admit, and yet proclaim it as a fact easily proved that there is a something in the life and teachings of Jesus not only different and diverse from all the rest before him, but that difference is the one and only one thing which accounts for the peculiarity of his life and teachings.

In the writings of all prominent religious teachers—those, who, like Buddha and Mahomet, have left a deep impress on mankind—there are passing glimpses of acquaintanceship or presumed contact with the unseen ruler of the universe.

Now, in using this reference to the ruler of the universe, we demand no definite, formulated conception of any writer or teacher to be accepted by the reader. Our argument will adapt itself to any thought in this connection, be it simply supreme law, force, or independent, conscious existence as representing the ruler of the universe. All these sages referred to are on record as having in some way come in contact with this external power, and as having their course in life shaped to a greater or less extent by such contact.

Take the case of Abraham, as given in the Jewish records, even granting that the account is no more reliable than that of the migration of Æneas from Troy to Italy, still the conception or thought is plainly expressed in them of a man who came in touch with the Supreme, and as a result shaped his whole life on a plan entirely different from that of his forefathers.

Take the history of the Grecian sage, Socrates, and no one fact in his life is made more prominent by his biographer, Xenophon, than this—viz., that at times he believed he came into close touch with the Supreme, and regulated his life by such contact.

It is true that the effort has been made to account for the exceptional lives of these worthies by leaving out altogether these passages in them, or alluding to them as blemishes rather than as virtues, as simply remnants of the superstition of their earlier days. But all we ask here is the recognition of the facts as undoubted history.

It is a fact, then, that men in all ages had, or thought they had, personal contact with the supreme power; and so thoroughly did they believe in these experiences that they shaped their lives, in a measure, to have them in harmony with the instructions they presumed they received from this power.

Moreover, as a rule, these actions, the real or presumed outcome of such contact with the Supreme, tended towards righteousness. We say not that they always had such outcome; but the trend was in that direction.

Of course we confine such thought to the originators of systems of religion or philosophy, and not to their mere imitators.

This thought can only be indicated here, for obvious reasons. But we hesitate not to say that it will command universal acceptance, however exhaustive its examination. However, it is thrown out, in the passing, but not as an essential link in the chain of our reasoning. All we demand in connection with it is that it is suggestive of the thought that possibly this one fact, in connection with the sages of the world, is the true and only explanation of the deep impress which they made on their own or after generations.

At all events, it is suggestive of the thought that man, all men, might come into close relations with the unseen God if their methods were adopted, and therefore is ample excuse to all and each for the close study of them and their lives in connection with this thought.

NO OTHER SAGE DID

No one of all these worthies can be found, as far as the preserved records show, who committed himself in the absolute sense to the supreme, and exhorted others to imitate in such attitude, and as a consequence told of the results in life of such abandonment to an unseen guide and teacher.

That the thought of such possible attitude to God came to many as a conception to be studied, and even experimented with, is supposable, if not fully authenticated.

We are here not dealing with some mystical thought, but with a something which can be put into plain, prosaic speech. It is a conception that anyone can entertain, for example, that a man, any man, could stand before his conception of the supreme in nature, and make a covenant with that power, with these clearly defined specifications, to wit: that he henceforth, to the close of life, would take his ultimate instructions from him and him alone. Whatever conception might come to him from others as individual or corporate teachers, from tradition, from theologians, from his own conscience, reason or common sense,—all should be referred to him, with the understanding that he might supersede all, and require a course of action diametrically opposed to all, to be followed without murmur or even partial swerving. That even if the results of such action might not approve themselves to his judgment or that of others, still this his covenant should hold good till death, and not be broken, no matter what the outcome.

Now, granted that all men should by anticipation pronounce on such attitude as fanatical, and the result sure to be disastrous in every direction—still, all must admit the possibility of any man assuming such attitude.

Moreover, no one could truthfully testify concerning the results of such attitude, save only he who had made the venture. All others, it is manifest, could only speculate concerning the matter.

Again, it is evident that, should anyone so abandon himself to God for life, and become a teacher of such attitude, he could not be consistent and teach that it was dangerous or wrong to so act, or advocate the teachings of any man, his own included, which antagonized or ignored such attitude to God.

To illustrate: It would compromise any man who professed to discover a vastly improved electric motor, one easily manufactured, and proved

by himself to secure all the results he publicly ascribed to it, and at the same time use freely the inferior motors invented by other men, and even recommend them, and them only, to others. Just as absurd would it be for one who professed to illustrate the attitude of absolute abandonment to the supreme rules, and who testified to the results as superior to all other possible results, but at the same time wrote and spoke as recommending absolute or partial abandonment to his own or another man's rules and regulations.

From all of which the thought with which we are burdening these pages can easily be apprehended. History furnishes the account of no man who represented such attitude of acceptance of the supreme ruler of the universe as sole teacher and guide for the individual, up to the date of the birth of Jesus of Nazareth.

All kinds of daring conceivable have been indulged in by individual man, but this venture never was made, and the fact preserved as authentic history.

DID JESUS DO SO?

We premise what will now be readily accepted by all—viz., that if he did so act, this one fact would make his life a contrast to all previous lives. And further, it would then be supposable that this one fact might fully account for the fugitive quantity acknowledged by all to be represented in his life.

But in putting forth this and kindred thoughts, we insist on it that any apparent absurdity connected with them, because of the fact that they are now for the first time presented to the world and because of the claim therefore made that they have hitherto escaped the notice of all men, should not stand in the way of their careful examination.

We assert it as a fact, the proofs of which are ample and easily reached, that Jesus of Nazareth did in his life and teachings fully illustrate this fact of absolute abandonment to the unseen God.

This important fact, of course, is to be looked for in what records have been preserved concerning his life and teachings. That is, our appeal first of all is to be made to the New Testament Scriptures.

But here we are met by many with the objection that said Scriptures are unreliable, that much of them are of the purely traditionary character, and what may have been at first reliable have been so loaded down with errors from transcribers and interpolators that no argument of a trustworthy character can possibly be founded on them. Now, granting all this and much more of the same kind, still there are certain facts in connection with them which are indisputable.

In the first place, it is a fact that such a book as the New Testament exists; and, in the second place, no matter how traditionary or unreliable the text, still, if amidst its crudities this thought we have above expressed is found in connection with the experience and teaching of Jesus, and if it is found in no other scriptures, then these are facts. And thirdly, these facts can then be lifted out of all their surroundings and submitted to modern critical examination, without prejudice.

Let all the writings about Copernicus and his discovery of the revolution of the earth around the sun be proved to be mythical and traditionary, until doubt of the existence of such a man should be entertained by all, still, if in those writings the fact and proofs of the Copernican system were found, and in no previous writings,—the general mythical character of those writings would not alter the fact that the discovery was made and verified at the time indicated by the writings, and at no previous stage in human progress. The application of this simile is obvious, and easily illustrates the matter in hand. And hence it will be seen at a glance how all the usual objections against the modern teachings of Christendom, however well taken, need not interfere with the close examination of the gospel which is preached in these pages.

The dogmas of the immaculate conception of the miraculous gifts of Jesus, of his resurrection, of his ascension or any other of the foundational dogmas of Christendom, whether proved or disproved, would not alter the facts above indicated if so be they can be found in the New Testament Scriptures.

Moreover, if said Scriptures only gave the hint of such possible attitude to God as above depicted, and if one living in this country had put into practice and verified the results said in these Scriptures to be connected with such attitude to God in the case of Jesus, it would be a fact that the life of Jesus, both directly and indirectly, originated such modern experience, and would tend to enhance the value of the Christ-life in the estimation of all honest examiners.

Should the beautiful art of photography be lost to the world, or only preserved in some one obscure manuscript, which manuscript had become neglected or used for purposes entirely foreign to its original intention, then if, at some age in the world's history, an individual, by its careful study, should re-discover and utilize this knowledge, it would be a fact that he drew his knowledge both directly and indirectly from this discarded and, mayhap, in most respects, mythical manuscript. Again our illustration is both simple and easy in its application. In short, look at our statement from any and every standpoint, and it must commend itself to all as worthy of careful examination, no matter how great or positive their revolt against the dogmatic teaching of the Christendom of to-day.

It is because we are aware how absolute this revolt on the part of some is, that we have lingered long at this point to meet all conceivable arguments against the simple examination of the gospel which we preach.

However, to arrest the attention at this point is, we believe, to capture the judgment, and, as a final result, to impress upon all, the facts which we advocate as facts, seeing the proofs which establish them are all-convincing.

THE PROOFS

As to these we do not deem it needful to go over the whole ground and quote every passage bearing on the subject. As before stated, it is quite sufficient for our purpose to show that the thought of perpetual, unlimited abandonment to the unseen ruler of the universe is fully, unmistakably indicated. That this is so indicated can easily be discovered in such expressions as the

following: "I do always the will of him that sent me;" "I came down from heaven, not to do my own will, but the will of him that sent me;" "The words that I speak unto you I speak not of myself;" "The Father that dwelleth in me he doeth the work;" "I can of myself do nothing, as I hear I judge."

But it is more emphatically brought out in his final teachings to his disciples; for in them he is represented as leaving them, without limitations, in the hands of the unseen God, to be taught and guided absolutely by him, after exactly the same pattern illustrated in his own life. For he said of this Teacher, that he would guide them into all truth; that he would teach them all things; that he would show them what was right and what was wrong.

This, we maintain, is all the proof that can legitimately be called for to establish the facts mentioned. And yet there are very many more passages than those here alluded to which could be used in this connection. But as our present aim is to arrest the attention of readers to a fuller examination, not to call them, in the present treatise, to an exhaustive study of the whole matter, we content ourselves with quoting what is simply sufficient to establish the facts mentioned.

We have then in these Scriptures the fact stated, that one man did profess to take all his instructions, without one exception, from the unseen God, and taught all others to do the same.

We need scarcely remark that in this characteristic of Jesus none of the teachers of modern Christendom imitate their presumed founder.

PERSONAL EXPERIENCE

We are instinctively impelled to combat an array of objections to such method of argument as the above heading apparently indicates. For the expression smacks unmistakably of the "ad hominem" methods of enthusiastic religionists in the propagation of their "isms." What doctrine in Christendom has been too fantastic to be attempted to be upheld by personal testimony as to its marvellous results in the life! That a very large portion of this is pure charlatanism, and as such awakens only proper disgust on the part of honest observers or investigators, is perfectly true, and therefore it is but natural that the appeal to personal testimony in connection with any subject which has even a flavor in it of religion should awaken misgivings on the part of the reader. Nevertheless, we maintain that the turning away from the argument connected with personal testimony, because of the multiplication of such facts as above admitted, is neither wise nor justifiable. It would be an illustration of the unscientific act of accepting a general fact as proved because some of its particulars were proved to be true. Before a general truth can be accepted as such, all its particulars must be first proved true. Hence it is that one of the foundational laws of logic is, that the argument from particulars to generals has little force.

The absurdity of such conclusion in the present instance is readily seen the moment the attention is turned to it, for such conclusion would, in the end, rule out of investigation all human testimony, and virtually render all-sided examination impossible. But, as a matter of fact, personal experience—

that is, personal testimony—is not only admitted, it is even looked for and encouraged in practical life, and that in every direction. Indeed, on no one fact is human progress so dependent as personal experience and testimony.

We therefore incorporate this factor in our examination as needing no apology, our seeming apology being given simply to meet the “snap judgments” which are the outcome of jugglery in the name of Christianity.

To make the simple statement, that for upwards of a decade we personally have taken the attitude to the supreme ruler of the universe indicated in this pamphlet, is certainly to make a statement of singular import. To court publicity in the statement might well try the nerve of anyone. And yet, that is exactly the meaning of our personal testimony.

The detailed account of our personal history leading up to this result it is not needful to give, as it could only be given in the interests of curiosity. The fact of having accepted such attitude to the Supreme is the essential part of our personal experience which belongs to this examination of the Christ-life.

We here re-state this attitude at the risk of being prolix; but, in our opinion, in the interests of perspicuity. It was, and is, that henceforth, to the close of life, we should take all our teaching and guidance from God only; that the outcome of such guidance, no matter how apparently fantastical or irrational, should not change this attitude to him as supreme, ultimate teacher; that if final disaster was to be the only result, such disaster might of itself teach its lessons to after generations; but, in the nature of the case, could not teach a completed lesson till after our demise.

Connected with this attitude is our attitude to our fellow-men, after the pattern indicated and illustrated by Jesus—viz., that we confine our teaching to all others to the recommendation that they too should adopt this attitude, illustrated by us, to the supreme ruler of the world.

This position which we have taken completely cuts us off from being a teacher, or even recommender, of laws, rules, or doctrines, as of vital importance. It leaves the road open to all who imitate us to differ in their practice and belief at all points.

Of course, this final attitude to the power outside of man was not assumed on our part until thoroughly convinced that it was the proper thing to do in conserving the best interests of ourself and all concerned. It was no doubtful venture of faith, although the venture was absolute and practically irreversible. In fine, it was not the reckless, inconsiderate act of the fatalist, or the bigot; but the thoughtful, well-considered act which followed many years of practical study and practice of all forms of religious truth. Therefore, as such, we have a right to ask of our readers its respectful consideration.

We appeal to the reader as to his own conscious ability at any time to take a similar attitude to the supreme power, no matter under what name or thought that power is accepted by him, and are sure that he will assent to our declaration as true, that he is conscious of such ability. Moreover, if his thought dwell on the matter long enough, he will be conscious that it

will present itself to him as risky in the extreme, and at the same time as not at all attractive. In short, it is something from which, at first thought, he feels he would decidedly shrink, and that with the whole force of his nature.

WHY WAS JESUS THE FIRST?

The concluding thought of the last article of itself will explain this fact, at least in part. The extreme unwillingness of the reader himself to assume such attitude to God as is here indicated, he will instinctively feel must be common to all men, and therefore will easily account for the fact, in a general way, that none were found in the early ages of the world venturesome enough to commit themselves in this absolute sense to divine guidance.

But how account for the fact that the Abrahams, the Buddhas or the Socrateses of our race failed? The fact that they ventured so far with advantageous results would surely suggest to them, one would think, the fact that a perfect abandonment to the unseen guide would be attended with complete safety.

It certainly is surprising that from all their number, no such one can be found. But when we reflect on the apparently hard conditions which such attitude exacted, and how these conditions strike at human pride and ambition, the explanation is not hard to reach.

To renounce all right and title to be a teacher of men, to simply direct others to the one source of knowledge—and that source entirely outside ourselves—in itself is no light demand, for it strikes at the root of ambition. Then, to yield our deductions from reason and research in the realm of theology to be pronounced on in the absolute sense is a hard blow at the pride of intellect, presumed to be strongest in those who have made some progress in this field of research. And finally, the terror of fanaticism as the possible outcome of such venture would assert itself as a stronger deterrent to such sages than even to the less cultured.

These speculations, in the absence of authentic history, will at least approximately answer the question before us.

We learned, in our study of the Chinese sage, Confucius, that this fear of fanaticism took such complete possession of him that he put himself on record as having, once for all, refused to investigate in this direction, and recommended his disciples to have nothing whatever to do with the subject, pronouncing on it as dangerous in the extreme. And yet, strange contradiction, he acknowledged the ancient scriptures of his forefathers to be inspired.

This absurd attitude toward spiritual truth, taken by the leading sage of the Flowery Kingdom, has its counterpart in the life of many a modern sage, who unhesitatingly subscribes to the modern dogma of the inspiration of the Bible, but pronounces it to be extremely dangerous to make a practical study of spirituality.

It is a more difficult matter, however, to account for the fact that no one of the sages of Christianity succeeded in reproducing the life and teachings of Jesus.

This fact seems so incredible that the critics of modern Christianity have not looked upon it as even a supposable fact. However, our investigations have forced us to this surprising conclusion.

When our attention was called to this as a possible fact, we investigated thoroughly, and as a result were treated to a constant succession of surprises, but not giving up our investigations because of these surprises, or because of the tremor and agitation caused by our persistence, we were simply compelled, in spite of our sympathies and preferences, to admit the fact as a fact.

That is, granted that the life of Jesus has its explanation in his absolute abandonment to God as the only teacher and guide, and that his teaching harmonizes with this thought, we found no modern Christian who imitated him in these respects; nay, they all, without exception, hastened to assure us that such was not their attitude, and emphasized this, their testimony, by anathematizing us for presuming to illustrate and teach such attitude to God.

Thus, our study of modern Christianity has been thorough and exhaustive in this direction, and therefore we announce an indisputable fact when we assert that no one of the representatives of modern Christianity does reproduce the Christ-life after the thought brought out in these pages.

We then pursued our researches through ecclesiastical history, to discover when the race of the representatives of the Christ-life died out. And here again we were treated to a succession of surprises; for we found no trace of such a personage in all the writings of the reformers of the fifteenth century, nor in those of any of their followers, to the present time.

Again we continued our researches, and traced the stream of Christian experience and teaching up to the writings of the New Testament Scriptures, and found that in all these voluminous writings are preserved the records of no such examples of the Christ-life.

But surely, thought we, we shall find such examples amongst the earliest disciples of Jesus; and therefore it was not till after the most careful and minute study possible that we were forced to conclude that Jesus, whilst exemplifying such attitude to God, and teaching it as his gospel for the world, left no one, even of his immediate disciples, who exemplified it fully, or taught it clearly and definitely to their fellow men.

It is true that there was an approach to so doing, especially in the early part of their lives; but they all seem to have cowered before the dread of fanaticism on the part of their converts, and finally contented themselves with teaching dogmas and traditions about the supernatural character of Jesus, and piling up rules and regulations for the minute observance of their followers.

And yet, amidst their cumbrous systems of theology and multiplied precepts, there are, ever and anon, glimpses of the Christ-life in its various aspects—glimpses which have given character to Christianity, as exceeding in this aspect of spirituality all other legalistic religions.

What wonder, when we had to announce such conclusions of our researches, that we were met on every hand with the anathemas of Christendom.

And yet it cannot be a source of surprise to all onlookers that so few individuals were able to tear themselves away from superstitious regard for the Church's anathema sufficiently enough to meet our investigations in a truth-loving spirit. That very few have done so is a fact, however great may be the surprise felt in connection with that fact.

Nevertheless, a few have done so, one of whom is heard from in this pamphlet.

Another possible reason why this attitude to God was first illustrated by Jesus may be in connection with the universal law of development which seems to be hid in mankind and illustrated by their history.

It was always a fact, that if the ingredients of gunpowder were brought together, and fire applied to them, an explosion would take place, and great force be generated. And yet many ages rolled by before an individual made this combination and applied his torch thereto. So, too, it was always a fact that the expansive power of steam could be utilized as a motor; but it is also true that mankind were far on in developing civilization ere the man was found to demonstrate this fact.

But before the day of the full discovery of steam as a motor, there were ever and anon indications of the coming event, in its partial discovery.

Amongst the relics of bygone days are found letter-stamps, which foreshadowed the printer's art, but seemingly they never suggested to any the thought of whole books thus stamped, or printed. It would appear that the time or circumstances were not opportune for such extensive application of the embryonic thought. Do not all these scraps of history suggest the apparent possible and impossible being united in the history of every discovery? The discovery of America was a possibility long before the days of Columbus; nay, it had actually been accomplished by the enterprising Norsemen; and yet, because the world was not prepared to utilize the discovery, it remained for the times of Columbus to witness the real, practical discovery of the western hemisphere.

All these things suggest to many the idea of a superintending mind, or law, which makes possible, then probable, then certain, the various discoveries, without which development in our race would be an impossibility, or at best a stunted growth.

All the facts which lie at the bottom of these discoveries were existent ere the first man breathed the atmosphere of our earth; but were only discovered to men as advancing civilization and increased knowledge made their discovery possible.

Now, is it not only conceivable, is it not extremely probable, that this same power had ordained that the ethical problem of our race was to be solved in this attitude to the Supreme, exhibited by Jesus; and, moreover, would it not, in that case, be a possibility and yet an impossibility that any before his day should make this discovery, exactly in the sense that it was both possible and impossible that steam could be utilized as a motor before the days of Watt?

Granted the analogy here indicated—and this we contend is not making an improper demand,—then we have a possible explanation of the, to many,

perplexing fact that Jesus, the discoverer of this fact, should appear so late in the history of our race.

To the modern theologian, the above is a riddle, unexplainable after a common-sense pattern, and hence he has to fall back on silly traditions—traditions which would shock his reasoning powers had he not resolved to let his credulity block the way to all-sided examination.

Is it a more irrational thought that man should, through untold generations, climb up to the knowledge of the fact that all ethical problems were wrapped up in the attitude of Jesus to God, than that barbarous man should require many thousands of years to arrive at the enlightenment and civilization of this century? We think that if the matter is looked at with sufficient care, few will repudiate the analogy.

However, it matters not how any may be disposed to reject these suggestions as foundationless speculations, seeing they at least point to a possible way for accounting for the unique life of Jesus which will harmonize with modern thought, without bringing in the transcendental nonsense of mediæval imaginings.

IS GOD GOOD?

With many this question must be faced, and settled, in some sense, ere they can entertain serious thoughts concerning the whole subject.

Our ideals of God claim that he must represent all, and more than all, we throw into the word "good." But we are met in our contemplation of the works of his hands with that which so outrages these thoughts that the result of such examination tends to repel rather than attract.

All progress in creation seems to be connected with fearful agony and intense suffering on the part of all sentient beings. The devourer and the devoured comprise, apparently, the whole animal creation of our world, whilst in connection with this everlasting sacrifice of life, as the only means of advancement or even continuation of life, there are added such needless details of torture and prolonged suffering that we turn away in horror and disgust from the awful picture so soon as it is presented to us in its truthful dress.

The beasts of prey not only destroy life but are absolutely reckless as to the amount of torture they inflict; indeed, as a general rule, they seem to take added pleasure to their feast from the writhings of their victims.

Unpitiful nature flings up or submerges its continents with supreme indifference to the lives and sufferings of the animals affected by her irregular though periodical cataclysms.

And when we regard the history of our own race it is the same picture of horrors, only vastly more lurid and shuddery in its ghastly details. For man not only sides with nature in destroying the lives of the lower creatures, but is fiercer and more destructive than nature herself and climaxes the cruelty of all in his dealings with his own species.

Men, by the multitude, have been found the world over who have consecrated their ingenuity to the torture of their fellowmen, and hapless vic-

tims by the million have been provided by their Creator to gratify this fiendish desire.

Whoever saw a trace of pity on the cyclone's terrible front, or beheld sympathy on the face of the earthquake's giant form? Few there are amongst mankind who, between the cradle and the grave, do not face misfortune in some one of its unpitiful aspects, when the blackness of darkness, with no ray of hope athwart its relentless countenance, grasps its victim.

Now, all this has been going on during all the ages and still goes on under the eye of the being or force responsible for the creation and upholding of our world as it is. Well may we ask, in view of these things, "Can the author of such misery be good?"

True it is that there is another picture in this same world, and that a bright, attractive one. But this does not, and cannot, completely cover out of sight the misery and wretchedness of the other.

How foolish the fantastic creations of religionists to explain this mixture, all who emerge out of the trammels of tradition and superstition well know. Imaginings concerning two forces, one bad and the other good, colliding and resulting in the world as we see it, whether after the conception of Zoroaster or Augustine, only awaken the contempt of all such and tend to intensify the mystery.

This mystery still exists; and, for aught we know, will ever exist. Who can successfully traverse its labyrinths? We personally have no myths to offer as facts on which to form some plausible theory of reconciliation. We can only invite to a careful contemplation of the facts as they exist in their clear, definite character. Pleasure and pain, joy and sorrow, fortune and misfortune do unite in the lives of men everywhere; and, for anything we know to the contrary, will continue so to do.

It is not difficult to imagine alleviations of pain and misery in any and all directions without militating against the advantage of all. If, for example, the cat tribe must feed on animal flesh, would it militate against that fact that if they lost their disposition to play with their captured victims, and so shorten their sufferings?

If alternative uprising and subsidence of the continents is needful for the improvement of the surface of the earth, why not these changes be always gradual and so rule out volcanic outbursts with its myriad deaths of violence!

Such questions in detail could be asked by the million, and to our finite minds there is no reason why they should not be answered in the affirmative. But they are not thus answered, as facts everywhere proclaim. In spite of our eager questioning, or even, mayhap, agonizing prayers, they remain just as they were ages ago, and still will go on as stubborn, relentless facts.

But, on the other hand, we do not know that they could be answered in the affirmative without entailing still greater disaster. After every excursion into the regions of fancy world-making and world-governing, we have to return as real agnostics as to the why and wherefore of evil in the make-up of the universe. And, after all, we, if really candid and not swayed by hot pas-

sion or intemperate speech, must admit that, for aught we know to the contrary, the world of suffering may be as necessary to a possible universe as the world of joy. That is, we are arraigned before the tribunal of our own finite thought, until we have to confess to utter ignorance in every direction concerning this matter.

It is true then, that none of the fancy creations of religionists, including those of Christianity in any or all of its modern dresses, throw one ray of light on the mysteries connected with the presence of evil in the works of the Creator; but, having established this fact, we are face to face with the other fact, viz., that we know of no solution of this mystery.

But, after all, this is positive knowledge, and as such is of great value; for with its positive knowledge we can the better face the facts connected with our life, can more easily accept the situation, with the desire and intention to simply make the best of it. In fine, this settlement of the matter on the solid basis of positive knowledge is a safe foundation upon which to proceed to build.

And here we call attention to a fact observable in the lives of men, to wit, that they, who dwell abnormally on the dark side of the world's history, share most in its gloom; whilst they, who persistently contemplate the brighter picture, bask most in the brightness of its light.

This is a universal truth, and proves itself true no matter how short or how long, how superficial or how thorough our preference for the one picture as compared with the other. Not more certainly does the shadow which we cast in its lighter or denser shades represent the intensity of the light which causes it, than does the shadow on our spirits index our attitude to the evils connected with life. It is evidently a law of our being that such result should follow. Should one wish to be a misanthrope of the saddest, most pronounced pattern, let him persist in contemplating the evils of life, and those alone, and he may be certain he has entered on the straight road leading to such destination. And the reverse of this is also true, as facts abundantly prove.

Now, suppose we are inclined to quarrel with such apparently capricious results connected with such assumed attitudes to the good and bad in the world, still, if these apparently capricious facts are facts, and those of the unalterable kind, is not any quarrel on our part as irrational as quarrelling with the fact that our shadow will persist in following us in spite of all possible remonstrance on our part?

If now it is a further fact that the acceptance of the general, ultimate character of God as good, and not bad, tends to the happiness of him so accepting; and the imputation of sinister designs to him in the creation of the human race tends to our unhappiness—and this we maintain is but the legitimate conclusion of the foregoing paragraphs—and if we take into consideration, in connection with this thought, the further fact that we neither know nor can know that this world as we find it in its admixture of good and evil could have been improved on by its creator; is there not at least a probability in favor of God being good rather than evil? And should not

this bare probability, in the face of our absolute want of knowledge in other directions, incline us to favor the one thought rather than the other?

For, even granted that our sense of mercy and pity, or even of right, is outraged in our necessarily superficial, because finite, study of God in his works still, if the law of our being, even as though ordained by a malignant despot, points to the one course as the best possible for us, and to the other as the worst possible, will not even in that case the law of self-preservation—the first law of nature—warrant our leaning to the side of the acceptance of the goodness of God as a fact, rather than to its opposite?

So that, every way considered, the balance of our scant arguments are on the side of the affirmative rather than on the side of the negative of the question heading this chapter. .

But it will be objected by some, that this is a narrow basis on which to begin to build so vast a structure as that implied in the foregoing articles. Granted; but if it is the very best that exists, then are we shut up to such basis. Besides, we do not call on any to build on it, at first, more than the foundational determination to make further hopeful examination of the whole subject; just as a trace of gold on the surface of some rock-bound vein starts the miner in hopeful investigation for possible hidden treasure beneath.

THE SCIENTIFIC METHOD

Scientists complain, and with good reason, we think, that Christianity rests its claims too much on authority and not enough on common sense, reason and the scientific test.

Is this complaint valid as against the gospel of Divine guidance? We think we can show in a few words that it is not. We have been asking, for years, to be tried by the strictest scientific method. We do not ask men to receive this gospel on the authority of prophet, priest, or apostle. The prophets had glimpses of the truth, and we are glad they did; but that is not why we believe it.

The apostles taught it to some extent, but we are not quite sure any of them practised it fully.

Neither do we accept the doctrine on the authority of the Bible. We are glad it is found in the Bible; we would be just as glad to find it in any other book, sacred or profane. Its being taught in a good book, however, would not make it true, any more than witch craft is true because taught in the Bible.

Lastly, we do not accept Divine guidance on the authority of Jesus. We are satisfied he taught it, and we believe he practised it. But that is no reason why we should teach and practise the same. The scientific test must be applied as much to Jesus as to any other teacher. If he shrinks from that test, we want none of him.

What is the method of science? She asks for facts, not authorities; clear truth, not mysteries. What are the facts, then? It may be reasonably

claimed, we think, that Jesus professed to please the Father continually. It is another fact that no one else has made such a profession until recent years. It is another fact that he lived a very beautiful and noble life, so much so that his life has been idealized as the perfect pattern and example for all men. It is further a fact that he accepted no man, not even Moses, as his teacher, but claimed to know from his Father what to do. Connect all these facts and see if a pretty good case is not made out for the doctrine of Divine guidance.

But all this may not be enough. It may be, and is, objected, with reason, that Jesus is too far off for us to see him distinctly; that we have to depend on the word of a few ignorant men who, on their own showing, understood him very imperfectly; that we are, further, at the mercy of transcribers, sometimes interested, and of translators, sometimes biased, to find out what these first witnesses really did report. But there is another test, which we claim to be truly scientific in every detail.

We have men on the earth who claim to perfectly illustrate and practise the gospel of Divine guidance. They claim that this law of our being, when followed, satisfies every good desire and meets every real want of the human soul; that obeying this simple law brings them into perfect harmony with all nature as well as Nature's God; that, in short, it makes their life measure up to the ideal pictured by Jesus, and, according to the record, illustrated by him.

Now, claiming that all this does not make it true, seeing men have made a great many false claims before to-day and will make many more, what test do these men ask their fellows to apply? We answer, from certain knowledge, the scientific one, and that only.

They ask to be judged by their fruits. Do they bring forth good or bad fruit? Do their lives harmonize with their profession? Do they live as they say they do? They court every kind of honest criticism and every form of examination. They welcome criticism as the sunlight, and receive honest investigators as angels.

It may be objected, that men may live good lives and still teach erroneous doctrine. We frankly admit the force of this objection, but, at the same time, call attention to the fact that it applies only to lives which may be said to be relatively good—that is, better than some others—and not at all to the best possible lives.

It is most painfully evident that many good men—as men are commonly judged—have taught very erroneous doctrine. It is however plainly and scientifically impossible for a man to live the best possible life, and still teach, or practise, a false theory of living. The best life can be lived only by the man who practises the best theory of living.

We insist, then, that the scientific test is the only valid one. The Church made a fearful mistake when it applied the illogical, unscientific test of authority. But we fear that many, who pose as scientists or practisers of the scientific method, are making the same mistake as did the Church.

The Church asks: "By what authority do you teach Divine guidance as the gospel of Jesus, what miracle do you perform?" We answer: "By no authority whatever but that of self-evident truth, and by no miracle but that of our lives, which we claim to be in harmony with the God of truth and with men's natural, untrammelled sense of what is right."

The so-called sceptic too often says: "These people claim to know the voice of God; I don't believe in such stuff. Away with them. "Hold, my friend, you are just as honest as the churchman, but no more scientific!" Practise what you preach. Examine the life to see whether the facts connected with the practice of living harmonize with the theory of living.

Now, in asking scientists to do this, we are simply asking them to apply the same method to spiritual science which they apply to physical science. Let us illustrate this point.

How did Newton prove the law of gravitation? Did he see the law? Not at all. Did he feel it? No. Did he discover it by the exercise of any of his five senses? Not in the least. How then? Why, first of all, he got a hint, say, from the falling of an apple or like phenomenon. Then, other hints from further observation, and, finally, it flashed upon him that possibly every particle of matter in the universe was attracted by every other particle of matter.

But stating this doctrine and showing its reasonableness would not prove it to be true. He must find evidence, and so he set patiently to work to show that all the phenomena known, in connection with the movements of the various planets, the orbital motion of the earth, the relation of the moon to the earth, and the action of tides, etc., etc., were explained and accounted for by this law of attraction of gravitation. He waited patiently until every fact harmonized with the theory, even though, from a false measurement of the earth's diameter, he had to wait eighteen years before a certain presumed fact could be made to harmonize with the theory.

Again, take the wave theory of light and heat. Some hints were obtained from the theory of sound. Sound was proved to be produced by molecular motion; perhaps light was produced in a similar manner.

Possibly light was not emitted by the eye, as Newton thought, nor given out directly by the sun, as others believed. Perhaps it was produced and conveyed by means of an invisible substance filling all space and which was set in motion by the sun.

But what about this substance? Who had felt or seen or in any way proved its existence? No one. Its very existence, first of all, had to be taken for granted. After that, experiments were carefully made. All phenomena connected with light and heat were considered, examined and pondered in the light of this theory. The result was that all the facts known, or found out, about light and heat harmonized perfectly with this theory of the luminiferous ether.

The theory therefore which had to be assumed, in the first instance, was, in the end, proved to be true because it explained and accounted for all the known facts in connection with light and heat.

Is it too much, then, to ask candid and scientific minds to examine the theory of Divine guidance in the same manner as they examined the theories of light and gravitation? We are asked to prove the existence of God. We frankly admit our inability to do so in any direct way. We are asked to prove he dwells with men to manage, guide, and control them. We cannot do so any more than we can prove the existence of ether, or a force called gravitation. All we can do is to follow the example of Newton and point to facts in our lives and in the life of Jesus which fit the theory exactly. As Newton pointed to the motion of the planets as fitting his theory of the existence of the law of gravitation; or as we follow John Tyndall as he points to a great number of facts and phenomena of light and heat, and says: "Gentlemen, the wave theory accounts for all these facts, and produces all known phenomena of light and heat, no other thing does account for the facts or produced the phenomena; what say you to the evidence?" so we point to the facts of Jesus' life, and our own, and say: Divine guidance accounts for all the facts and produces the results you see, results which are produced by the practice of no other theory, but which always follow the practice of this theory. What say you to the evidence?

A. TRUAX.

THE REIGN OF LAW

Another objection urged against popular Christianity, by sceptical scientists, is that it does not sufficiently recognize the Reign of Law. It is claimed by these critics that as law reigns in and through all nature—that is, in the material world—so it must of necessity reign in the spiritual world.

Science demonstrates, they tell us, that every atom in every kind of material is under the control of law; that every planet in the great universe is governed by fixed laws. They further point to instinct in the lower animals, and call our attention to the unerring certainty by which the law of instinct guides these creatures. The instinct of the bee teaching it to build its comb in the strongest form with the least possible amount of material, and the migratory instinct of birds, are familiar examples to all.

If, then, law reigns in all things, animate and inanimate, up to man, the crown of all—is it thinkable that man, especially as to his higher nature, is to be governed by whim and caprice? Is it possible that whilst all other creatures are under law, man is not, but is managed by the Creator in a totally different manner, viz., by miracle or other direct interference with the established order of the universe?

Scientists give a negative answer to these questions, and, we think, with good reason.

But do scientists themselves solve the problem? Do they tell us what law man is under, if any? It is plain that instinct will not do for a law to mankind, however admirably suited to the lower animals. Let them follow their instincts, which include their passions and appetites, for a year, and the world would have quite enough of that.

Joseph Cook, and others of his school, have a law for man answering for the law of instincts in animals—namely, ‘conscience.’ But conscience has been weighed in the balance and found wanting. Its reign is only a little less ferocious and terrible than the reign of passion and appetite.

The martyrs burning at the stake for conscience’ sake, is only one side of the picture. The other side reveals the undoubted truth that those who tortured them to death did it for conscience’ sake, at least in many instances.

Hawthorne, in “The House of Seven Gables,” calls attention to a fact, which ought to be well-known, but which is too liable to be forgotten, viz., that those, who killed thousands of innocent maidens for witches, were not the low and ignorant classes, but the educated and refined—judges, lawyers, and ministers.

But let conscience be educated, say the theologians. Conscience cannot be educated, reply some of the first philosophers of the day. Meanwhile, no man is willing to trust himself to the tender mercies of his neighbor’s conscience, and no man is quite satisfied with the guidance of his own.

Do we conclude, then, that there is no perfect law for the guidance of man? By no means. This conclusion were illogical and well-nigh unthinkable.

What, then, is the conclusion from the point of view of the movement which this periodical represents? Why, simply this, and in the language of the theory of evolution, nearly certain to be found correct in some form:

As animals have developed, they have grown out of the use of simple laws into the use of more complex ones; as some from being governed by mere feeling have come to follow instinct, and from instinct have advanced to a kind of intelligence, as in the horse and dog; and as from the highest form of intelligence in animals has been developed the intelligence of man, with conscience reigning as superior to all formerly known laws, so, finally, man has outgrown conscience as a guide; he feels its insufficiency, he is dissatisfied with its results, and begins to be conscious that a higher law awaits his acceptance. As yet this law is vague and undefined, and has been during thousands of years, perhaps millions. Men grope for it as in the dark. They obtained glimpses of it, they occasionally obeyed it, and had great comfort and victory in so doing,—as witness Abraham, Buddha, Elijah and Socrates.

Finally, Jesus laid hold of this latest, highest law for the guidance of mankind, and put it into constant practice, when, behold, a perfect man was the result—a man who has excited the admiration of the whole world; a man whose teaching, whose gospel bids fair to cover the earth, even though that gospel has been so distorted, mangled and “tinkered” at by the Church, that that now commonly preached is scarcely more than a mere shadow of what was once the substance of the highest law.

Yes, man has developed to the point of God-consciousness, where he can know, and follow, as his only law, the divine, the God-like, within him. This law does no violence, either to common sense, reason, science or philosophy. It may do violence to effete systems of theology, which have

been proved and found wanting. But so much worse for the systems which refuse to grow with the growth of the race.

A. TRUAX.

A BIRD'S-EYE VIEW OF THE GOSPEL

AN ADDRESS

Mr. Burns:—

Dear Friends, it is my intention to give you a bird's-eye view of the gospel which we, the members of this convention; represent; and I propose to take the following course:

I shall imagine myself an agnostic concerning the truthfulness of any or all of the conflicting opinions which abound concerning religion; or, if you prefer, concerning the highest good of man both as to the present and future.

I need not allude in the passing to the multiplicity of religious creeds about us, and the everlasting din and clash in the air as their exponents meet in wordy warfare: One says, "There is a God," another says "No"; whilst all of the former class undertake to describe who God is, and catalogue his actions and attributes. But they differ widely from one another, and yet each champion of differing views is positive that he is right and all the others wrong. Dogmatism prevails wherever statements are made concerning God, the soul, or immortality.

Suppose, then, that confused by this uproar of clashing opinions, I sit down deliberately to examine them all to discover which one is the best of all, what would be my prospect as to final decision?

I remember once remarking to my wife when she was taken with an attack of sciatica, that there were about a million remedies for that disease, all of which had apparently cured patients, and all of which were recommended by some parties with great confidence. I said: "Suppose you begin at the first one and go on to the last, you will probably get a remedy suited to your case; at all events, you will get rid of the disease before you get through!" With some such encouragement a man might start out to experiment with all the existing creeds in order to capture the right one!

Well, suppose we take another course, and look around us to see if there is any positive ground to rest upon as a foundation for creed building.

It is said (you may call it a myth, if you like) of one of the birds sent out from Noah's Ark, that it went up and down the earth till it found a piece of solid land to rest upon. And when this fact was communicated to father Noah by the plucked olive leaf, then he knew that the world-building had commenced again. Now, is there anything to rest upon as a solid foundation? That is the question.

Here is a man, and when you examine his life-history you find it has been that of an individual who accepted as a fact the dogma that God is good. By the word "God" I do not mean, necessarily, some dogmatic assertion concerning his nature and attributes: I refer simply to the fact that

however crude and unscientific may be this party's creed concerning these details, the idea of a supreme power was in his idea of God; and I here remark that all admit that some supreme power is responsible for the universe as it is. It matters not whether this power is inherent in matter, or an independent force outside of it, and, further, it matters not whether all the forces or laws which are at work around us are this supreme power, or whether one supreme law or being controls them all; nevertheless, some power or being acts upon us, and this force or being must, in the nature of things, be either good, bad or a mixture of both. Well, this individual had accepted as his creed the "God-is-good" one, and illustrated it practically in his life. What do you observe in this man's career?

I maintain that you observe that he has a pleasanter life, all things considered, than the one who doubts that fact; and, more than that, he contrasts very strongly with the one who believes that that force is malignant. All misanthropes have clouded faces, whilst all the radiant faces are on the side of those who believe that that force is kindly.

A few instances do not establish a general fact, it is true; but suppose we cannot get at all the instances, and yet that all we know of speak this language, then there is strong presumptive evidence that we have grasped a foundational truth. So we take our stand on the fact as universal, that all the sunshiny people, if they give any attention to the supreme power, some way connect it with beneficence, whilst all the men and women with dark forebodings about them, who do not extract the honey out of life, some way or another, in professed creed or conscious belief, attribute the evils in the world to some presiding malignant power or despot; and I maintain that all who examine the subject will reach the conclusion he asserted. Any person who wishes to become wrinkled with care, to become devil-like in his countenance, to have gloomy views of life and the future, let him suspect, or, better, believe that God is all or part devil (I use the popular name; I do not raise the question of the existence or non-existence of such beings), and he will readily secure his heart's desire in such matters. These two connect, they come together and marry quickly, whereas sunshiny people, to the extent they do think in that direction, believe that God is good, and that the universe is under his controlling power.

This, then, is the foundational dogma of our gospel; at least we assume it to be at present, in order to present to onlookers the best vantage ground we know of from which they may intelligently examine. But some may ask: Do we stand or fall by the facts assumed as such in the foregoing remarks? In reply we say that we do not, as will appear further on. It is more like a scaffolding erected for their convenience. So, even if these assumed facts should finally prove not to be facts, still would our gospel be a fact, as we have intimated.

But we ask, would it insult common-sense to call for the acceptance of something as a fact which might finally prove to be the reverse? Is that not done constantly in the domains of science? But what we call for in this argument to be accepted as true is a something which, we contend, proves itself to be true in common, practical life everywhere. This fact is not

necessarily revealed from above on some day of cataclysms, as the laws of Moses are supposed to have been given, nor does it need a background of Calvary. It is, we repeat, a common-sensed, every-day fact that can be looked at and handled.

Now, might not the suspicion arise in the presence of these observed facts, that to the extent we cultivated this dogma, that is, put it into practice, that to that extent we would be doing ourselves a kindness, and, through ourselves, doing the world a kindness, for certainly a sunshiny countenance is of far more value to humanity than a doleful one! To cultivate such a life is like cultivating the fields; it tends to the kindly helpfulness of mankind, to say nothing of the individual himself.

Now I can go back to the beginning of this gospel, and say, in a sense, it was, and is, built on this foundation. Therefore, on this solid position I can call on all men to admit its value and claim their interested attention to the superstructure that we are building upon it. For, granted that you have no confidence in any of the dogmas that abound about God, about his attributes, his omnipotence, his omnipresence; whether or no he is the maker of hell, or the architect of heaven; whether he dwells in certain churches or not; whether or no he has anything to do with Mahomedanism or Buddhism,—leaving all these questions aside—for I am not handling the doxies to-day—wouldn't a man show some common-sense if he should go on cultivating this foundational truth, seeing he is after a sunshiny disposition, as every man is—he is after what is best for himself primarily, and secondarily what is best for his fellow men.

Now go on far enough in cultivating, i.e., practising this truth, and might not the suggestion come as a kind of intuition, if you like: "What if a man were to link himself to that First Cause, that Supreme Power in nature, in a practical way, and have nothing to do with anything else as a source of happiness, as a source of knowledge concerning the future or the methods of securing good for others"! It is a supposable case. And then I can fancy a number of persons standing around in an advanced stage of the practice of that creed form of the gospel, and asking one another: "What if someone would test the matter for us; what if he should take his stand before the God of the universe and say: Whatever he may command that will I do henceforth to the close of life, and further, and as a necessary consequence, whatever I may do I will consider it to be the outcome of this covenant I now make with him or it, seeing I now give myself up to be controlled and guided by him alone. I will test for myself and others whether or no God shows any practical sympathy with man's acts—with his life—if he gives that power right of way in his being."

And here we may remark that all men must admit the feasibility of such attitude to God. Any man can make a similar covenant, can contract to take no guidance henceforth from church, state or Bible, but connect every act of life directly with God as guide supreme. Moreover, he can covenant not to let the complexion of his future life, or life acts, be they good, bad or indifferent, cause him to swerve from practically carrying out this his covenant to the end of his days.

But did not Jesus illustrate such attitude to God? Well, we will assume that he did. But even then we must admit that the details of his life are so poorly preserved, that for all practical purposes they are of questionable value, save only to suggest such possible attitude and the greatness of the possible results. What we naturally call for is a life having such attitude to God to be lived before us, right in our midst, that it may be studied carefully and sized up accurately in all its thousand-and-one details.

Now, in the case of this man above alluded to, one of three things would certainly follow:

In the first case, you would see no difference in his after as compared with his former life, or, generally speaking, with any other life. Then it would prove, as far as this experiment is concerned, that whatever power created Jupiter, and manufactured the star that has recently appeared in the constellation of Perseus to the astonishment and perplexity of astronomers, evidently does not concern himself practically with the acts of individual man.

In the second case, this man, in his after history, might become erratic, his life might be worse than it was before, and compare unfavorably with the lives of men and women around him, and finally end in catastrophe. Then the legitimate pronouncement would be: "We may admire that man for testing this matter, for through his doing so we now know what before we did not know, viz., that whosoever links himself with the Supreme Power, after that sort, is a fool and courts disaster."

But, in the third case, that man's life might change for the better in every sense of the word, he might enjoy life and the good things thereof with greater relish, illustrate better the virtues that capture mankind, and, even with reference to the future, he might face it with such serene fortitude and confidence of continued satisfaction in his life, whether in this life, or possibly some future one, as to awaken the admiration of all careful observers. Then the legitimate pronouncement would be: "It would be wise for any man who wished to do well by himself and others to imitate that man." Nobody could find fault with such a conclusion as that; indeed, such a verdict would necessarily force itself upon all who were confident as to their diagnosis of the case.

I am talking to some parties who would like to obtain a bird's-eye view of the gospel which we advocate in this convention. There you have it in a nutshell. One amongst us did, some twenty years ago, enter into that life-covenant with the Supreme, and, in the common-sense way above described, to see for himself, and let others see for themselves, what would be the outcome. The man is not dead yet, it is true, but a number of persons, after watching the experiment for a series of years, concluded to imitate him.

These parties have taken the step openly, with the implied condition that their lives, both previous to their taking this step and afterwards, were to be public property—so that the whole experiment might be examined minutely by all concerned.

It will readily be conceded that the antecedents of all members of the Association are an important factor in this experiment, and should be carefully noted, in order that a comparison between the life before and after

may be properly instituted. It is, therefore, in the interests of the public generally that no obstruction should be put in the way of sincere truth-seekers. These obstructions we openly proclaim do not exist. Hence we publish it as a fact that all who may be interested in its experiment, as far as it has gone on, are at liberty to examine exhaustively, without let or hindrance on the part of the Association as a whole or individual members thereof, provided always, that honest investigation, and not flippant curiosity or concealed creed propagandism is in the act.

Of course, the fact that upwards of a hundred have taken this attitude to God may be taken as general evidence that these parties were convinced, before taking that step, that the outcome, thus far, is good in a very pronounced degree, and that in every direction, and, therefore, these additional parties, joining themselves with the first, afford additional arguments to on-lookers as to the reasonableness of the request for them to further examine the claims of this gospel.

The Christian Association is therefore correctly described as the outcome of an experiment, said experiment being commenced, upwards of twenty years ago, in the person of a man who committed himself absolutely for life to the Supreme in nature to be guided and directed by him, and him only, in all things great and small.

The time has come when there is to us a clear call to hold public meetings here and there; if only to gratify public curiosity thereby. This is the first one of the series. We bring no pressure on anyone as to coming or going. All are linked to us as part of humanity, and as such have undoubted claims upon us to know of our work, its nature, and its bearing on the welfare of all. These claims we by no means wish to ignore. Hence an invitation to all to come and examine to their full desire.

We are engaged in a mighty experiment which is panning out exceedingly satisfactorily, ourselves being judges, and hence presume that others who throw aside superstitious fear and prejudice, as we have done, and so be enabled to judge righteous, that is, truthful, judgment concerning the whole gospel, will, like us, be eager to partake of its far reaching benefits.

TESTIMONY AS TO RESULTS UP TO DATE

This we give as satisfactory in all respects. The chief, and, to us, most valuable feature of this experience is the confidence that in all our acts we take the best possible course under the circumstances. This, our confidence, is not after the pattern of self-assertion, or determination to believe it to be right and say so against all comers, after the manner of Christian Science, or divine-healing teaching; for we ever court the minutest examination on the part of others, and give all critics the benefit of every doubt in mutual examinations. Our position is, that if our experience will not survive every rational test as to genuineness, it ought not to be accepted as valuable.

And, further, we have not been called on to discount any of our acts, no matter what additional light and knowledge may have come into our life. That is, time given to unavailing regrets over past actions is entirely eliminated from our history.

Again, the future is faced always with comparative cheerfulness. But why use the word "comparative"? Because experience has taught us that we must share, alike with others, pain and misfortune. Like all others we shrink from these things, even though aware that the best possible will be our lot in its relation to ourselves and all concerned.

When the dentist is preparing to place his forceps on a diseased tooth, we shrink from the certain coming pain; and so of every form of pain endured or anticipated. Also, the loss of objects of desire, or failure to secure them, is a source of passing discomfort. And yet, even whilst suffering those ills to which all flesh is heir, there is positive alleviation from the fact that the evil circumstances are not aggravated by self-upbraiding or our own hostile criticism.

As to the sensual joys of life, we partake of them with additional relish from the fact that we know we will not use them improperly:—as we draw no line of demarkation between physical and mental joys, we make "sensual" here include both; eating roast turkey and novel reading we class alike.

What about our attitude to a future life? As to this, there came a time when on re-examination we were forced to admit that the arguments on which we formerly based belief in a future life of rewards and punishments, were utterly inadequate, and so drifted into complete agnosticism as concerning any future existence beyond the grave. But soon, from Divine guidance itself, came to us the complete, satisfactory conviction and certainty of continued, unlimited existence. That is, in the same way that we obtain certainty that our life actions are the best possible, so do we obtain the conviction that our life will not end.

Now, it is evident on the face of it that in this conviction, this certainty of future existence, has in it no general commercial value. For, just as no one can possibly obtain our experience of complete satisfaction with life's actions as the best possible without assuming the attitude to Divine guidance illustrated by us, so this conviction concerning immortality can be obtained in no other way than that which we illustrate.

Do we teach, then, that all are immortal? We reply that we do not, because of the fact that we know not. Immortality may be stamped on all life, for aught we know to the contrary; or, may be confined to ourself. We neither advocate nor combat theories or assertions concerning this thing. As to the general deductions of religionists and agnostics we write under them alike, "probable." Certainly we suspect that all who assume like attitude with ourself to Divine guidance, will have the same conviction concerning their immortality; but even concerning this thing we do not dogmatize.

The above has been the general result or outcome of our attitude to Divine guidance through a period of time comprising over one and a-half

decades. But will these same results be witnessed to the close of our life? It is evident to all that our testimony cannot be of equal value concerning this thing. No matter how strong our convictions may be concerning the future, for others to accept them at par value would be of the nature of credulity on their part. For others, only probabilities or possibilities can be the outcome of their examination.

We also assert, as elsewhere intimated, that we would not change our attitude to Divine guidance should the utmost of evil be finally the result of such attitude. But what if before threatening or real disaster we should waver and our courage fail finally, and we refuse to continue such attitude to Divine guidance? Then, we maintain, our life, as a whole, could not be accepted by any as correctly showing to the world what would be the outcome of a life lived to its end in harmony with absolute Divine guidance.

To obtain such knowledge, the world must needs, in that case, await the experience of one who did.

THE RESULTS IN JESUS' LIFE

In our study of the life of Jesus from what data have been preserved, we could reach only the following facts, viz., that in them the claim was made that Jesus professed to illustrate absolute Divine guidance, and taught it to others without any admixture of legalism. As to his life acts, as illustrating Divine guidance, we were forced to admit that the accounts were so unreliable that they were absolutely worthless as giving even correct hints as to what might be the manner of life of one who fully and consistently illustrated his gospel.

And yet, whilst this is true, the forces set in motion by his life clearly were responsible for the Christianity of the centuries. It is evident, then, that he touched and set in motion the dynamics of Divine guidance. But this force, as handled by his professed followers, has not been an unmixed good. This is so patent that we need not delay to offer proof, or cite examples.

But was this force, in the hands of Jesus, uniformly good? This question, as we have already intimated, cannot be answered satisfactorily, because of the distorted character of his life-history which has reached us. Nor can there be the slightest hope of substantial improvement in this direction.

It is true that there are sufficient data in the histories of Jesus' life, and in the numerous references to him by his earlier followers, to warrant the assumption that they, who closely watched his life, were convinced that it was far beyond the ordinary in excellence and true worth; so much so that his tragic death did not discount it, but rather added to its intrinsic value. But whilst all this and much more can readily be admitted, still do we walk in uncertainties when following the narrative.

Take the incident of his disciples helping themselves to the standing corn on the Sabbath days, and Jesus, in his handling the Jewish Sabbath,

seems to us as far in advance of the religionists of his time. But then the same histories tell of his petulant act of cursing a fig tree because it had no ripe fruit before the usual time.

Are we called by his historians to admire his miracles of beneficent healing, the same authorities tell of miracles performed by others who were not of his company, and also of angelic visitants at the pool of Bethesda, when miracles of healing were wrought. How absurd to accept one part of the history as true, and reject the other! And yet to accept all makes one part nullify, and even make ridiculous, the other.

Do his biographers put the beautiful sentiment in his mouth which describes God as infinitely good and kind—sending his rain alike on the evil and the good, and causing the sun to shine on the just and the unjust—the same writers make him, in the parable of the rich man, send Dives to everlasting torment for being rich and Lazarus to unending bliss for being poor. No; the effort to gain any reliable data from the histories of Jesus from which to learn the manner of life which must be the outcome of the attitude to absolute Divine guidance, which he professed to exhibit, is a hopeless task, and ever must be.

And yet, how desirable to have such life acts! Verily, he, or they, who present such to the world for its close study will do much, very much, towards settling forever the vastly important questions which connect themselves with Divine guidance in all its aspects.

ONE SETTLEMENT

The fact that much has been said about settlements in connection with the various questions which have come up in the Association "for settlement," and the fact that the same individual ever and anon tells of "settlements," might easily give forth the idea that there are settlements and settlements.

Well, it may all be explained as different meanings of the same word. Shades of meaning 'ad infinitum' may be given to any one word. Any person who has read "Varieties of English Life," by Bulwer Lytton, may recall a paragraph where he discourses about the word "dear," and makes it give forth a great variety of meanings. After the same manner any word can be treated and made to vary its meanings. So with the word "settlement," it, too, can be made to do service of different kinds when occasion requires; so that the meaning of the writer, or speaker, may have to be looked for in the concomitants of the word rather than in the word itself.

But as some are liable to be confused as to the different meanings, and permit the confusion of thought to be an injury, rather than a benefit, we call attention to the matter.

It is to be understood that there is, or may be, but one great settlement with God on the part of the one who would walk with him in perfect unity. That settlement is, that he, and he alone, is to be the guide during all future time.

When this is a real fact, then, of course, all future settlements are of the nature of knowledge as to the manner of his settlement of the questions of life.

But, as intimated, many, after they have covenanted with him in one grand settlement, find, as they face some new phase of life, that, after all, they had not included it in their final settlement, and begin to complain, or act, as if the bigness of the price had not been fully realized, and hence hesitate to pay it.

It was after this pattern that many acted when the Bible question, for example, came to the front. They had not taken in the thought that in their settlement, God was to be their guide, independent of the Bible. Of course this was included in the settlement if they really meant that God was to be their only guide. But, whether from any fault on their part or not, still it was a fact that they had not really covenanted with him that he was to be their only guide, else would no additional settlement have been required concerning this thing. For, the moment the matter came up, at once God's claim to guide independently of the Bible would have been recognized and cheerfully admitted. In that case the word "settlement" would have simply implied growth in knowledge.

But, when God's claims at this point were resisted, or even hesitancy was evinced, at once it became evident to onlookers that the former settlement was faulty, that it did not in reality make God the only supreme guide and teacher.

Now, this did not necessarily compromise the honesty or the character of the parties concerned. But to say that they at any previous period in their experience correctly represented this gospel would be absurd. At best they could only be classed as the victims of a mistake.

But, when one is the victim of a mistake, there is ever a tendency to resentment, on his part, when the mistake is discovered. Thus is explained why such parties are generally the most bitter of all our opponents.

It is no light matter to have given oneself up for years to a movement, to have been, mayhap, publicly identified with it and to have suffered many things because of the odium connected with such close relationship, and then suddenly have to face the fact of having completely misunderstood it. To say nothing of the loss of time, money and position, there is wounded pride and personal depreciation to contend with.

Take some of the former officers of the Association as examples, and it is hard to imagine a greater misfortune or downright loss than this movement has been to them; and all this apparently a simple, or rather huge, mistake on their part. That there was no culpable mistake all must admit. But still the fact of serious mistakes stares them in the face.

From our standpoint there is no mistake at all, unless it be in their failure to go on in the study of this gospel, and that from the vantage ground of inside, intimate association with its representatives. Even the price already paid for what glimpses they have obtained are, in our estimation, so small in the comparison as to be scarce worth the mention. But as they cannot, or will not, look at these things from our standpoint, of course they can scarcely fail to curse the day they ever touched this movement.

Now, it is because of these histories that we fail not from time to time to call attention to what the one great settlement in this gospel implies. It implies that all who so settle the matter are forever after shut up to one, and only one, way of settlement for the various questions which from time to time come to the front for discussion and action. God is the only guide or teacher to all such, if they are true to their vows. And mark the words, God in this connection is a living power who will in some way make the party concerned know. He who comes short of such knowledge, fails to illustrate this gospel.

Hence it is that we call for great care on the part of all ere they compromise themselves before others by identifying themselves, even partially, with us and our work. Jesus, before us, emphasized this matter in the parable concerning the parties who would commence to build a tower or go to war with an enemy, without first sitting down and counting the cost.

Just for a moment think of the unpleasant predicament some have been left in by failure to carry out the advice of Jesus. All that think of them in this connection look upon them as legitimate objects of pity; for even if such pitying ones do curse us as the cause of their loss and foolishness, still they have to admit that they acted with their eyes open and in the face of the opposition and advice of the fathers of their church. Any way we look at the situation, as far as they are concerned, they are for a warning to all who would hastily or half-heartedly embrace this gospel.

But to those also who are still identified with the movement, or who are honestly considering it, the subject matter of this article is of importance: for it calls upon them, if need be, to again and again size up the true nature of this gospel. Even if they have committed themselves to it, it is not amiss again and again to examine the whole matter to see if their settlement with God is that fundamental, that absolute, all comprehensive thing which our gospel demands. If so, then the use of the word "settlement," or, for that matter, the abuse of it, is the veriest of trifles.

THE GREATEST OF ALL SINS

As in legalistic christianity there is a sin of sins—i.e., one sin which is head and shoulders above all others; so in this gospel there is a sin, which, in its effects and in its penalties, greatly surpasses all others.

What is called in theological parlance "the sin against the Holy Ghost," is by no means a myth; that is, if a long list of well-arranged facts can attest to such an existence.

It is true that the whole subject is surrounded with a vast mass of superstitions, of unreliable personal experiences and traditional rubbish, and added to all these are dogmas of individual writers and teachers, all the way up from absurdity to semi-rational, which deliverances also tend to make still more difficult the task of finding the kernel of truth in the accumulated mass; but, all the same, it is not a hopeless task.

The result of our observations and investigations of this strange quantity may be given in a few words. It is that this quantity which we call Divine guidance is responsible for it all. Like fire, like electricity, like the law of gravitation,—wherever it is present or cultivated by any persons after the crudest sort, there its penalties have been dealt out as if from an intelligent person—all tending to show that Divine guidance is a power of vast proportions, and that there were terrible penalties connected with improperly handling it.

Whilst, then, absolute Divine guidance, as we teach and practise it, was shunned by the representative men of legalized christianity, the subject itself was not wholly tabooed. How could it be when Jesus, its founder, made it the chief corner-stone—yes, the whole foundation—of his life and teachings?

Just what is the sin against the Holy Ghost, and just what are its penalties, hardly two persons are agreed upon. But, nevertheless, all agree that there is something real about both.

We, ourselves, by no means accept as truthful history one tithe of all the hobgoblin stories which are told in connection with this subject. And, on the other hand, we could not be a truthful investigator did we reject all. After the most careful analysis, and after rejecting all doubtful ones, still there remains sufficient evidence that there was, during all these ages, a something precious, of which many got glimpses, and that that valuable quantity was guarded with more jealous care and at the expense of more serious penalties than was fabled Eden guarded against the sinning pair or the Israelitish ark against improper handling or prurient curiosity. And to-day the dread of handling improperly this sacred something is upon all legalistic christians.

When Dr. Daniel Steele commenced the war of the holiness circles, and, through them, of the churches, against us, their battle cry of "Danger ahead" had reference to this awe-inspiring quantity; and we were warned by the history of those who had meddled with the fearsome matter that dreadful misfortunes and catastrophes were before us, thus proving our contention that this subject had in it for all, substance and terrifying proportions.

We maintain that universal acceptance of Dr. Steele's battle cry against us proves the position which we here take, if no other proofs were forthcoming. But is only one proof of many.

As we have mentioned in previous articles, we were impressed by the fact that the Chinese sage, Confucius, after careful examination of this subject, turned away from it as dangerous, and advised all against tampering with it; just as some would-be inventors and discoverers have turned away from the manufacture of high explosives, or undiscovered lands, with warnings for all against pushing discovery in such directions.

We say, then, that this subject of Divine guidance has ever been surrounded by penalties of a terrifying, because of an unknown, character—just as unknown lands and undiscovered forces have been.

The law of discovery has ever been, and still is, a constant quantity. It is that he who would open up Africa or America, or even the Poles, to the world; or he who would make steam, electricity, or nitro-glycerine, known quantities, must do so in the spirit of esus—of sacrifice to the death.

But just as when the penalties connected with these discoveries are no longer unknown quantities, they can be successfully guarded against, and the valuables guarded by them utilized for the good of all; so is it with Divine guidance. This long nightmare of terror, resulting from the unknown penalties surrounding and guarding this greatest of all treasures, can only cease to be frightening when full discovery and exhaustive investigation have made them so.

We who have entered into the inner sanctuary of this hitherto frightening subject, and explored all its hidden secrets, have sized up accurately these penalties, and so can speak by the book when discoursing concerning them. And this is our verdict: These penalties have not been exaggerated during the ages, and they still exist. We find it not difficult to connect the catastrophe of Jerusalem and the disabilities of the Jews with these penalties; nor do we hesitate to say that lives by the million have been shortened by the same cause. Asylums and hospitals and sick-rooms have been increased and populated by the same means to an extent little dreamed of by many. Everywhere, and during all time, this power of Divine guidance has been stretching out its arms to bless mankind, and has been making its demands to be accepted, by its penalties; and to-day it is as active as ever, wooing to its embrace of blessing or deterring from its improper handling by its cursing penalties.

We have found that by its full, absolute acceptance it ceases to curse, in the extremest sense of the word, and blesses continually. And from this standpoint of blessing, of immunity from penalty, we can confidently call on others who are terrified by the object-lessons of its curses, or who, mayhap, are enduring its penalties, to come to us where there is absolute safety from all disabilities, and the assurance of all possible good.

But we emphasize the truth, that there is nothing of vindictiveness in these penalties, any more than in those which surround the force in fire, in steam, in electricity.

To-day, the broken wire of an electric circuit, when improperly handled, will dart instant death upon the careless or ignorant, whilst the same wire, when re-connected, will minister the lighting of a city, or moving its inhabitants with ease and pleasure, from one city limit to another; and yet no one talks of vindictiveness, or is troubled with superstitious fears in connection with the fatal incident. Just so, we, who have insulated the power of Divine guidance, utilize its mighty force as an unmixed blessing, but warn all against meddling with a broken circuit, for its penalties are much swifter, more far-reaching, and, if possible, backed by a higher intelligence in their fatal effects.

To carry out the simile: there are scores to-day suffering these penalties in greater or less degree, whose only sin was that they, in ignorance, touched some disconnected wires by coming in contact with the Christian Association; whilst others were hurried out of the world as a result of the same course.

Finally, we maintain that all these penalties have for their object simply and only the blessing of mankind, and hence are loud calls to all concerned for examination and acceptance of absolute Divine guidance.

WHAT SHALL WE DO WITH REVELATIONS?

The importance of this question can scarcely be exaggerated. When, at the late Convention, the president drew attention to the fact that we were now grappling with the great question of religious history, viz.: What shall we do with a "thus saith the Lord"? we at once saw the historical connection and the importance attached to the solution.

Years ago we were staggered at the question and were almost frightened away from this gospel by the difficulties which seemed to make a satisfactory answer impossible. On the one hand, we saw the necessity of being loyal to God's word spoken to the individual. On the other hand, we saw the possibility and even probability of persons, because of some twist in their moral make-up, getting very strange revelations, or thinking they got them, which is practically the same thing. That is, it is the same in the sense that one must act according to his best convictions, whether he is mistaken or not. Just how to be loyal to God's word and at the same time regulate mistaken or real revelations we could not see. Well, we believe no one could see at that time. Still, we accepted the gospel as being the best possible, even though it might mean that we should have to sanction some strange things in the name of Divine guidance. Our anticipations have come true; we have sanctioned some strange things, though not as many as we expected. But, if we had not sanctioned or permitted strange things to be said and done in the name of Divine guidance, we would not now have the joy and satisfaction of seeing, and helping to bring about, the present solution of one of the mightiest problems of the ages.

The apostolic church, headed by Paul, refused to allow people to do questionable deeds in the name of the Lord, and so lost to itself and to the world, the secret of Jesus' life and work.

Luther refused to give people liberty to say and do strange things, believing they were led of God, and so the Reformation hardened into a dry creed. It got rid of one pope, but immediately set up another, viz., the Bible, and that Bible interpreted by Paul.

Wesley made the same mistake, and so founded a church, which, though an improvement on others of the day, is yet doomed to sterility and barrenness because she is denied the privilege of changing her doctrines for all time no matter what progress may be made in research, in learning, or in spiritual advancement.

The Salvation Army has followed the example of all her predecessors in this matter.

All Christian organizations from the primitive church down to the present time have grappled with the question of what to do with the word of the Lord, and all have failed to find an answer which did not make the word of God of none effect, either by pouring contempt upon it, by warning people against obeying it, or by exalting it in the mouths of some individuals to a place of undue authority to future generations, thus denying that all men have the common privilege of hearing God for themselves.

The solution is as simple as may be when arrived at by, and seen in the

light of, experience. As intimated above, no one, a few years ago, could have told what the solution would be, or whether for certain there would be one at all. Those who walked with God at that time were shut up to the necessity of dealing with problems and questions which naturally came up for discussion, and any attempt to anticipate or force a question before its time always ended in disaster.

We all entered into this new kingdom with notions of our own as to what the word of God really was, and also how it should be obeyed. Experience, however, soon revealed to us that all our previous notions were wrong. For instance, the majority of us thought, we believe, that God could speak to all persons alike, or nearly so. We did not take in the far-reaching effects of heredity, of mental training and of social environment. Experience soon showed us that queer people would get queer revelations, and that insane persons would be still insane, even whilst led of God. It further dawned upon us by degrees that every man's guidance was colored by, or showed signs of, conforming to the peculiar make-up of the individual. It was also discovered that, no matter how perfect one's guidance through a given experience, such lessons were learned through that experience that better results would follow a second experience of the same nature.

We thus learned, in the school of experience, that the word of God was not the hard, literal, unalterable and rigid quantity which we had supposed it was. It was found, rather, to be something which accommodated itself somewhat, at least, to the peculiar conditions, circumstances and powers of the individual medium through which it came.

In theory this doctrine had been previously acknowledged in the doctrine of inspiration under the name of "degrees of inspiration." It was only cold theory, however, and no practical use could be made of it. Dr. Watson, (Ian Maclaren), in his "Mind of the Master," makes the attempt to bring light out of the darkness brooding over this subject, but only succeeds in making the darkness rather more visible. Of course, according to Dr. Watson, the whole Bible is inspired, but some portions better than others; especially is Jesus superior to all others. Still, because all are inspired, none are to be criticized; but then, again, to show Christ's superiority he must needs criticize Paul,—of course, only in some minor matters. But, then, suppose someone else should criticize Paul on weightier matter, what then? Will he be allowed the privilege? Verily not. Dr. Watson's writings on theoretical inspiration and on degrees are interesting, however, as showing the inability of the cleverest authors to deal with the question without, not only swallowing their own swords, but themselves as well.

But this is a slight digression. When we had learned that God could not only teach us by revelation, but by our own experience as well, we began to ask why he could not teach us through the experience of one another.

Then came an epoch of criticizing, not revelations as such, but individual conduct under Divine guidance. It is a wonder we did not see this to be practically the same as criticizing revelations; but, as a matter of fact, many at least did not.

The great benefit of free face criticism was soon acknowledged and enjoyed by all; but still there was a lurking suspicion, or unconscious conviction, that the word of the Lord to us could not be criticized by any without destroying Divine guidance as a workable rule of life.

After a time, individual experiences came under the notice of the movement, which revealed a tendency to unduly exalt personal revelations; that is, to exalt a personal revelation by allowing it to conflict with the word of God to the movement as a whole; the Hamilton tangle being one case in point.

Through these experiences we came face to face with the question: Why are not revelations, which are a part of our life and experience, just as subject to criticism as any other part of our life?

Facing this question in the presence of God, we, in time, came to the conclusion, sanctioned of God, that revelations were to be criticized, examined and tested in every legitimate way. If they are healthy and the best possible, they will stand the closest scrutiny and be all the more authoritative because of that scrutiny. If unhealthy, or given in harmony with, and biased by, some moral crook or mental twist in the making of the man, the criticism of the spiritual will bring this mental, or moral, defect to the surface, to the light, where it can be soon got at, and, in most cases, cured in time; but in some, perhaps, only remedied in degree.

The reasonableness of this testing will be seen, we think, when we reflect that the immediate object of Divine guidance is not so much to set up new standards of conduct as to enable us to conform to those which the world has already discerned or developed, but which men have not found the ability to practise. For, if we look closely at these fine ideals of conduct, we will see that they are nothing more nor less than the word of God to the race as a whole. The highest ideals of conduct felt or expressed by the best poets, philosophers, and sages, are simply the best words God has yet been able to speak to the race.

What more reasonable, then, than that we should first of all conform to this worldwide ideal of conduct? And why should not individual revelations which fail to conform to this standard be subject to criticism? Criticizing the word of God to the individual, then, does not at all discourage personal guidance; its object is simply to make individual guidance, which may be influenced by individual peculiarities, conform to the standard or revelation received by mankind as a whole.

This, then, we repeat, is the first business of this movement, viz., to enable those submitting to our methods and teaching, to practise, and practise with perfect freedom and ease, the highest standard of moral conduct known to the best men and women of the past as well as of the present time. The word of God to the individual man must tend to harmonize with the word of God to mankind.

All men, then, have the right to criticize our conduct. If we fail to reach their ideal, they are justified in rejecting us and our gospel. We defend no man's conduct which falls short of this ideal; and yet we may defend it as the best possible at the present time. The man of low ideals must, in com-

mon fairness, be permitted to begin somewhere; and how can he do better than to begin by living up to his present ideals until higher ones are presented for his acceptance?

Just here will be seen the difference between the criticism of the world and the criticism of this movement. The criticism of the world is negative only, and in a sense destructive. It simply says to the man of low ideals, doing the best he can: "You are wrong; you do not come up to our ideal." It does not tell him how to reach a higher ideal.

The criticism of the movement within the Association is, on the contrary, positive and constructive, and so, helpful and encouraging. It says to the man living up to his own low ideal: "My friend, you do well to live up to the best ideal you have; you are, perhaps, not to blame for not having a higher ideal, but there is a higher ideal, and if you will submit to our criticism and polishing, we will help you to live up to the best ideal now known, and besides, you will, with us, develop higher ideals than the world has yet known.

Hence it is that the really helpful criticism comes from the movement within the Association. There is no fault-finding here! All is helpful and inspiring. Criticism from the outside is merely fault-finding from the standpoint of the critics; and yet we can profit by their criticism to a degree never suspected by them.

Notice, again, that just as mankind has a higher ideal than any individual man; so this movement, as a whole, has a higher ideal than any individual member. How very reasonable, then, that individual revelations should be submitted to the scrutiny and judgment of the whole movement! To refuse to do this indicates some sort of mental madness, and will ultimately lead to spiritual suicide. Fancy a man of science having a word from God on some scientific problem, and not being willing to submit that word to the judgment and criticism of his brother scientists to see if it harmonizes with the word of God to the great army of scientific savants! Every man professing to have a new word from God on any science, must submit that word to the most searching and exhaustive criticism. Ask Professor Röntgen and the discoverer of argon if it is not true.

Quite enough contempt has been poured upon religion because of the tendency of theologians to shrink from fair, honest, open criticism. The world, in future, will have a better example.

ALBERT TRUAX.

KOSMOS EVOLVED FROM CHAOS

All men greatly admire kosmos. It means beauty, order and harmony. Chaos is the opposite of kosmos, and means disorder and confusion. Chaos is very necessary, however, since it is the raw material out of which kosmos is evolved.

Theologians once taught that kosmos in the universe, or at least in this visible universe, was the result of a divine fiat annihilating chaos and introducing kosmos.

Science has effectively disposed of this theory, however, and we now know that kosmos is the result of a process carried on through countless ages, but always working towards the definite end of transforming confusion into order, and discord into harmony.

Looking at chaos in the light of being the raw material necessary to the production of kosmos, lends it an interest it would not otherwise have, and makes us not only willing to endure its presence, but to admire the process of its evolution, whenever we can see that process going on.

Scientists tell of wonderful changes going on in the physical world, and we are greatly interested in their teaching; but what about the changes going on in the spiritual world? Is there chaos here as well as in the material world? Is evolution the law here as well as in nature? And are there forces which can transform moral and spiritual chaos into spiritual kosmos? We have found out that, so far as our gospel has enabled us to investigate along this line, evolution, and not fiat, is the method employed. The gospel of Divine guidance found our lives in chaos; not the worst kind of chaos, but still in a chaotic state—chaos described our condition much better than kosmos.

Taking our position before God that he, and he only, should henceforth manage our lives, what did he do? Destroy chaos at once and replace it by completed kosmos? Not at all. On the contrary, the first thing he did was to make us feel perfectly at home and comfortable in our chaotic state.

We thought this strange, at first, it being so contrary to all our previous training; but our only resource was to talk to God about the matter, and he explained to us that he was managing the chaos in the best manner possible, and that kosmos would appear in due time.

Believing that God knew his business, we concluded to leave the matter in his hands and watch results.

Well, we were soon delighted to find that some problems of life, hitherto in a chaotic state, began to take form, shape and symmetry, until problem after problem evolved out of chaos into kosmos.

One great beauty of the process, too, was that we had such a good time whilst the work went on; did not even have to assist in the work, but left ourselves freely and recklessly in the hands of the operator or evolver.

The Association, we remember, fought some of its first great battles over this very question. A number of the early members believed in the other method—i.e., the fiat method of forcing chaos artificially to give place to kosmos. If this gospel is to introduce kosmos, they said, let us have kosmos at once and be done with it. It was madness, they said, to allow members of the Association to go on in a state of chaos, especially moral chaos, and still retain their membership. It would disgrace us in the eyes of the world, etc., etc. How the battle did rage for a time! But Mr. Burns, as President, refused steadfastly to call anybody to order so long as he walked with God.

Our method, he declared, was a new one; but it must have full right-of-way. The world, he said, had tried the forced hot-house mechanical

way, and it had proved a dismal failure. No such hastily manufactured kosmos would stand the sun and heat and conflict of actual life. They stood before the whole world as confessed failures.

It is true, scandals threatened the movement from time to time; but out of all the conflict and strife of battle the evolutionary method has emerged triumphant, and is so firmly established to-day that few think of assailing it.

What is true of individual experience is just as true of general questions in the Association. God has brought us face to face with problems of a general public nature, and here, too, some have tried to force another gospel upon us. Having an opinion as to what the general settlement should be, they have tried to force their opinion on the Association off-hand.

The financial question has been in a chaotic state, and some thought they knew how it should be settled; but we doubt whether one individual ever guessed what the real settlement would be.

Again, the evangelist question, so-called, was in a chaotic state, and some knew exactly how that should be settled! But no one who was not perfectly content to let chaos reign for years to come had anything to do with the final settlement.

The same is true of Association "homes." Everyone who says, "I told you so," in connection with the settlement of these questions, proves by that token that he has been so far behind in the race as to have no share whatever in the work of bringing about the settlements.

God has abundantly vindicated the wisdom of his course in commanding us to keep hands off, even when we were faced with apparent disgrace. That he will abundantly vindicate himself in all he undertakes in the future, who can doubt?

ALBERT TRUAX.

THE DYNAMICS OF DIVINE GUIDANCE

We maintain that there is a mighty force or power connected with Divine guidance, whether used for good or evil ends.

A bird's-eye view of the history of our race proves this unmistakably. A close study of the subject will make evident that it is due chiefly, if not wholly, to this power that such mighty organizations as Buddhism, Islamism and Christianity have arisen and continued their existence; for these all are avowedly founded upon the supernatural.

Now, it matters not for our argument, whether this power really exists outside of man, or is simply originated by his superstitious fears; still the fact is that in some way it has an existence, and is responsible for these and kindred religions.

It was this force that hurled Mahommed and his followers against the effete civilization of the East, and all but annihilated them; and then in turn urged on the Crusaders to reconquer the East. It was this force that originated the Reformation with its commotions and wars; and then raised up Jesuitism to limit and circumscribe it.

Religious wars, in all their multitudinous variety, have this one common origin; so that, generally speaking, the bulk of the warlike movements of mankind illustrate the mightiness of the force or power located in or around Divine guidance.

And when we come to the acts of individuals we have, in very many of them, proof of the greatness of the power connected in some way with Divine guidance. To leave out the possibly mythical, or semi-mythical acts of such leading personages as Abraham, Æneas and Socrates, we have, in more modern days, the acts of Luther, Wesley, Booth, Smith and "Prince Michael," all stimulated, if not originated and controlled, by so-called supernaturalism, and that of the most pronounced type.

Then we have the less imposing acts of less conspicuous characters, who have now and again startled communities by wild acts of unmistakable fanaticism, or applauded acts of conspicuous beneficence, from the child-murderer of the New England States, who put to death his girl child that she might be raised from the dead, to Livingstone opening up the heart of Africa to civilization, because of asserted divine calls to their work.

These specimens serve but to lift the veil a little and give a glimpse of the workings of this powerful factor in the make-up of man. But that glimpse is all convincing, because of the conviction secured thereby that what is seen by this hasty glance is but the part of a mighty whole.

It is evident from this suggestive history, as intimated before, that this power is responsible for evil deeds as well as good ones. They who glory in the work of Luther as beneficent, are met with the puzzling fact that the work of Ignatius Loyola had, generally speaking, a similar origin both professed to receive divine calls and divine preparation for their work, and both gave equal, or similar, evidence to substantiate their assertions.

Who can deny that the Methodist and Mormon churches had the same origin, as far as supernatural claims are concerned? That is, the dynamics of both churches are the same, whatever the respective claims of the adherents of each as to superiority in results; for what can be said of one founder in this connection, can be said of the other. Did one change his mode of life because of this real, or supposed, divine call, so did the other. Did one brave hostile criticism of friend and foe in teaching his gospel, so did the other; and finally both braved the antagonism and ostracism of society in their zeal for propagandism.

Need we pursue our illustrations further to establish the fact that Divine guidance—whether a veritable supernaturalism, or a mere superstition—is, all the same, a tremendous force in man's being, and must be reckoned with as such and allowed its place, whatever, finally, that defined place may be?

But our argument from the foregoing established fact is, that it is of vast importance to the well-being of man that this force should be exhaustively investigated and correctly labelled.

At this point, it is true, many proclaim that they have fully investigated the whole subject and have formulated their verdict, and forthwith proceed to tack on the labels. But the conclusions being different, of course, the labels are so also.

One party declares that this force is beneficial, that it is good, only good, and that continually. This class of religionists, however, when questioned, admit, to a man, that none of their number has ever tested the matter by giving themselves up absolutely to it; they have only made certain timid advances in that direction. Nor yet can they give infallibly correct directions as to how far this power can be used with advantage, and where the danger line of demarkation is located.

It is true, certain attempts are made in this direction. One maintains that this force is only safely used when confined to the Pope-in-council. Another repudiates this, and makes the Bible a kind of breakwater against evil results. Others deem this insufficient, and add reason and the church in various suggested mixtures. But these differing opinions only prove the conspicuous absence of definite knowledge in any and every direction concerning the whole matter.

When the question of pumping water was up for consideration, at the dawn of scientific investigation, it was first decided that the phenomena: force which raised the water in the pump, was "Nature's abhorrence of a vacuum," and when further confronted with the ascertained fact that the water would not rise in the vacuum further than thirty-two feet, the first suggested explanation was that "Nature's adhorrence of a vacuum did not extend beyond thirty-two feet." But when vague, superstitious guesses gave place to pure scientific investigation, then real knowledge concerning these phenomena was obtained.

So, in this case, when vague guesses and superstitious reverence gave place to cold, persistent scientific investigation, then the facts connected with the phenomena of Divine guidance will come to the surface to remain.

But another class take the position that there is no such force as Divine guidance. In examining their arguments thus far, we are impressed with the thought that their teaching is simply a revolt against the other, and really is not the outcome of close, exhaustive investigation. The simple fact that their arguments, in the main, consist in showing up the absurdities of supernaturalists, is strong, presumptive evidence in this direction.

Real, truth-loving investigation is ever on the alert to obtain the truth—the facts—and spends little or no time in impugning motives or ridiculing real or fancied opponents, and, least of all, catalogues those with opposite beliefs as necessarily hostile.

In all the agnostic writings we have as yet met with, supernaturalism is treated, not as a tremendous fact, but rather as having a kind of mythical existence, and so certainly a superstition that it is handled with a kind of apologetical air for ever alluding to the non-existent.

Place the exponents of the two classes side by side, and as yet we see but little difference. One believes in supernaturalism, the other does not. One calls the other names for so believing, and the other does the same; whilst as to culture and natural ability, both rank alike.

Certainly if it should turn out after proper investigation that the agnostic is right, and the supernaturalist wrong, even then, where would have been

the value in argument or helpfulness in investigation, of ridicule or epithet-hurling?

However, having exhaustively examined all the arguments of religionists, we are on the alert for examining anything fresh in the teachings of agnosticism, even whilst giving the above as the result of our possibly superficial examination of the latter.

But the whole article thus given, emphasizes the importance of our undertaken test of supernaturalism. The outcome of our life cannot but have a very important bearing on the subject, for it will go to show whether this force, when yielded to in the absolute sense, tends to weal or woe.

Certainly, if its tendency is evil, and only evil, then, when this is known as an absolute certainty, it can be so labelled with immense advantage to the world for all coming time. But if it is good, and that constantly, then, judging by the mightiness of the force at its back, it may prove to be the grandest power given in man for his improvement, for his regeneration. And, therefore, he who devotes his life to the discovery of the truth in this direction, or to help discover it, will not have lived in vain.

FAITH IS FOUNDED ON KNOWLEDGE

We are convinced there is still much transcendentalism mixed with our notions about faith.

If any man has lived a life of faith during the last fifteen years, that man is Mr. Burns. So it is in order to enquire into the foundation of his faith. We think we will find that in every case it was founded on knowledge.

In the first instance, it was a matter of knowledge that there was such a thing as Divine guidance practised by men. We need not enquire into the nature of this guidance, or whether it was real or supposed guidance. The fact was certain that men claimed to be guided by God.

It was also a fact that no man could be found who had committed himself to this form of guidance as his only law of life, regardless of results.

It was another fact that this partial, spasmodic guidance had not given entire satisfaction, either to the world or to those who practised it.

It was again a fact that no one knew what the result would be if one should practise absolute Divine guidance to the end of life.

If Divine guidance was really God's best method of teaching mankind, it was every way desirable that the world should know it.

If Divine guidance was the worst method of teaching, it was also desirable that the world should know it, seeing men were always coquetting with this law and getting into serious trouble as the result.

It is a fact that Mr. Burns could choose to test the whole question for the good of all concerned, and that he did so choose.

Now, what has his life of faith been all these years but a consistent acting on the knowledge which he had when he made his choice? Some people

think walking by faith is one and the same thing as walking in a sort of darkness; but it is not. It is, on the contrary, walking in the clear light of assured knowledge.

It is true he has not been enabled to see whither he was going or what would be on the morrow, but this was all a part of the knowledge with which he started. He did not stipulate that he should see. He simply claimed the privilege of acting on the knowledge he had at the moment. The chances were he would never have knowledge for tomorrow; but we have abundant evidence that he always had knowledge for to-day. What more does any man need?

Faith battles he has had in plenty. But what are faith battles? Are they not fought to decide whether one shall act on his best knowledge or whether he shall act on some sentiment, or motive, which promises some present gratification or pleasure to the detriment of future and lasting good?

Mr. Burns started with the knowledge that he might not see the result of his life till after death. What wonder, then, that the present should press its claims and try to lure him away from the supreme object of his life? Nearly, if not all, crimes are committed through yielding to the temptation to seize some present, fleeting pleasure at the expense of future and lasting good.

We see, then, the immense advantage we enjoy in having Mr. Burns' life and example before our eyes, and that if we would succeed, we must follow him minutely in this matter. Circumstances are simply nothing in this life. All faith battles are exactly alike. They are all won in precisely the same way. If we have fully decided, after full investigation, that this gospel is true, in the sense at least that it is of the utmost importance to the race, that it should be tested absolutely, and we freely join the ranks to fight the battle out, what is there for us after this but to act according to our knowledge, and in harmony with our free decision, that we would practise this gospel to the end with Mr. Burns, and on the same terms?

Faith, hope, and charity may be great, and the greatest of these may be charity; but knowledge, on which all are founded, is greater than all.

A. TRUAX.

OUR GEORGETOWN EXPERIENCE

When the gospel which is founded on this experience is put into words it looks so simple that nothing is more natural than for hearers or readers to assume that they can accept and practise it without any fear of failure on their part.

It was natural, then, that when we began to proclaim it to others, we should not only believe, but teach, that anyone might at once join with us in its practice.

Hence it was that we so readily accepted, at par, all testimonies of those who professed to accept it. We saw no reason why we should discount them,

seeing the gospel was so easily stated, so simple in its requirements, and apparently so easily practised.

But hard facts have forced us to modify greatly our expectations concerning others, readily and fully, apprehending or illustrating our experience. As a matter of fact, very few, indeed, of the many who embraced it, really understood it or succeeded in putting it into practice.

But as these parties, or at least, the great majority of them, seemed to be honest, true souls, eager to learn and put in practice when learned, the suspicion will arise that, after all, there must be something more intricate in the gospel than at first appears. For, manifestly, the difficulty must either be in the gospel or in its students. But, seeing the students belong to the excellent of the earth, the natural inference is that the fault is in the gospel. Let us, then, re-examine the whole subject to see where this difficulty is located.

All must admit that our Georgetown experience is that which should be carefully studied to discover the trouble, for this gospel is founded exclusively on that experience.

We have often reproduced it in these pages and in our teaching, but here repeat it, omitting the history which led up to it. It was that we covenanted with God that henceforth he should be our one and only ultimate guide till death, and, further, that we would not swerve from the attitude to him, whatever might be the results of such real or supposed guidance. As to results, we would not criticize them hostilely till the judgment day.

Now, granted that the language we then used was crude, and had in it an unmistakable theological flavor, nevertheless, we maintain that no improvement could possibly add to its all-comprehensiveness.

What if our ideas concerning God and the judgment may have changed somewhat since then? It matters not in this connection; for still there remains in the covenant, that which makes it absolute in every direction.

For, mark, it implies that if, through Divine guidance, our life should become a wreck in any or every direction—that is to say, physically, mentally or morally, one or all—still would our covenant hold good to the end of life.

And now the question is in order: Did all, or even a respectable minority, of those who professed to accept this gospel, take the attitude to it above described? We think that a careful examination will elicit the fact that no one of all those who, during the first few years of its history, accepted it, did so after this sort. They did not embrace it to sink or swim with us in that acceptance; their only thought was to swim with us.

But we maintain that failure to accept both possibilities was no acceptance whatever. For the only thing distinctive in this gospel is this absoluteness indicated by possible disaster as the result of its acceptance.

It was this imperfection in attitude, then, we maintain, which accounts for the fact that when results were apparently of a frightening character, they turned their backs upon the whole matter.

Here, then, may be located the real difficulty. But, as this point is the essential one and in its relations affects all others, we deem it wise to restate the experience, with its necessary connections, in an expanded form, and discuss the details after an exhaustive manner. In what it includes and implies, the following items may be readily seen as really contained in it:

1. The acceptance of absolute Divine guidance till the close of life, no matter what the immediate or remote results—whether good, bad or indifferent;

2. If the results were bad it would be needful to await the close of our life, not only to be certain of this fact, but also to correctly size them up for the good of all concerned;

3. Divine guidance is one of the mightiest forces for good or evil in the world; if evil, he who would best discover this fact to mankind, would be a benefactor indeed;

4. Therefore, a life wrecked by this, possibly evil, force would not, after all, be lost. Like the vessel in Nelson's fleet before the battle of the Nile, which grounded on a sandbar and thereby, though rendered helpless itself, yet acted as a warning to the others, and so saved them from a like catastrophe; so said life might and would be used to save others from wreck;

5. They who failed to take in this thought of possible disaster, in accepting this gospel, did not really accept it; and this fact fully explains their after conduct;

6. Hence is seen that criticism of the results of Divine guidance in our life, ere its close, as of any more importance than pointing to possibilities or probable results is supremely silly;

7. Partial or fitful Divine guidance is not on its trial in our experience; such attitude to Divine guidance has been so fully illustrated in innumerable instances that any additional experience was not needed;

8. But absolute Divine guidance to the close of life has not come before the world for examination and pronouncement on the outcome, save only in the case of Jesus;

9. But, granted that he illustrated it perfectly during the three years preceding his death, yet the account of the outcome of absolute Divine guidance as lived by him is so fragmentary, and, withal, so utterly unreliable in its details, that the whole matter is involved in haze and mystery;

10. What is further wanted, therefore, is a life fully given up to the illustration of this subject, a life lived under the favorable circumstances for close examination which this enlightened age presents;

11. In examining, therefore, this life, the main, the foremost, question must ever be: Is it perfectly consistent with the profession of absolute Divine guidance? This question cannot be answered, even in part, by appealing to the quality of our life actions, as to whether they are good, bad or indifferent:

12. Our position is that we have fully illustrated absolute Divine guidance since the time of our Georgetown experience, comprising already upwards of fifteen years, and fully expect to until the close of life.

13. Thus far, our testimony is that the results are in every way most satisfactory;

14. This same attitude to Divine guidance others can also take, and it is a legitimate use to make of our testimony in assuming that the risk of an evil outcome being the result of such attitude, is materially lessened thereby;

15. But to profess to take such attitude and then fail to continue because of real or apparent moral, physical, or financial evils, is to give proof positive that profession and practice had not harmonized;

16. The greater the number who join with us in this attitude to Divine guidance, the more weighty the argument from results, be they what they may.

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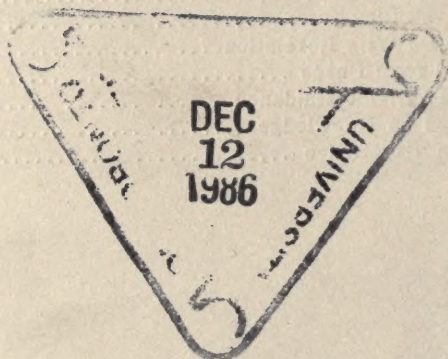
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